The CHRISTIAN CENTURY

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Hitler's Peace

An Editorial

The NLRB—Pro and Con

By Nelson H. Cruikshank

I Became a Quaker

By Eleanor Slater

Alexander Campbell—Liberal

An Editorial

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In This Issue

NELSON H. CRUIKSHANK

is a minister of the Methodist Episcopal Church, a member of the New York East Conference. Formerly pastor of a church in New Haven, Conn., Mr. Cruikshank is now doing special sociological research in Washington, D. C.

ELEANOR SLATER

gives the most important facts about herself in this autobiographical article. It might also be added that Miss Slater is a teacher in the department of English of the University of Rochester.

WINFRED ERNEST GARRISON

is no relative of the William Lloyd Garrison about whom he writes, but the literary editor of The Christian Century.

LESLIE B. LOGAN

is the minister of the First Methodist Church of Newton, Iowa.

RICHARD T. BAKER

is at present on the staff of the *Northwestern Christian Advocate*, with editorial offices in Kansas City. Mr. Baker has just returned from a world tour, made as a traveling fellow of the Pulitzer school of journalism of Columbia University.

Coming

Is there anything more to the "$30 every Thursday" pension plan than just another wild-eyed California scheme for distilling prosperity from cucumbers? Richard S. Robinson, of San Diego, insists that there is, and attempts to prove it in an article giving the history of the plan. . . . Gregory Vlastos, professor in Queen's College, Ontario, is just back from Spain, and writes on the hitherto unnoticed adult education movement in progress behind the loyalist lines.

The CHRISTIAN CENTURY

September 21, 1938

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Calendar of Coming Events

Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 20-22. Illinois Convention, Disciples of Christ, First Christian Church, Quincy.
Sept. 20-22. Evangelical General Board of Christian Education, Mars, Iowa.
Sept. 20-Oct. 2. North Carolina Universalist Convention, Red Hill.
Sept. 21. Southwest Missouri Annual Conference, Methodist Episcopal Church, South, Webb City.
Sept. 21. West Virginia Annual Conference, Methodist Episcopal Church, First Church, Morgantown.
Sept. 21. New Jersey Annual Conference, Methodist Episcopal Church, St. Paul's Church, Atlantic City.
Sept. 22, 23. Fellowship of Socialist Christians; Fall Conference, Camp Northover, Bound Brook, N. J.
Sept. 26. Union Ministers Meeting, Massachusetts Council of Churches, Church of the New Jerusalem, Boston; Dr. H. S. Leiper, speaker.
Sept. 26. New York Ministers' Meeting, Marble Collegiate Church; E. Stanley Jones, speaker.
Sept. 26. Conference on the City church, St. Louis, Mo.
Sept. 27. Pittsburgh Annual Conference, Methodist Episcopal Church, Uniontown, Pa.
Sept. 28. Louisville Annual Conference, Methodist Episcopal Church, South, Louisville, Ky.
Sept. 28. Missouri Annual Conference, Methodist Episcopal Church, South, Excelsior Springs.
Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.
Sept. 29. Central New York Annual Conference, Methodist Episcopal Church, Canastota.
Sept. 29. New York District Woman's Home Missionary Society, Methodist Episcopal Church, Washington Heights Church, New York City.
Oct. 2. Go-to-Church Sunday.
Oct. 2. Michigan Universalist-Unitarian Convention, Kalamazoo.
Oct. 2-4. Vermont Universalist Convention, Bellows Falls.
Oct. 3-6. New York Universalist Convention, Utica.
Oct. 5. Genesee Annual Conference, Methodist Episcopal Church, East Aurora, N. Y.
Oct. 5. Baltimore Annual Conference, Methodist Episcopal Church, South, Harrisonburg, Va.
Oct. 5-12. United Lutheran Biennial Convention, Baltimore.
Oct. 6. Holston Annual Conference, Methodist Episcopal Church, South, Briston, Va.
Oct. 6-15. Evangelical General Conference, Johnstown, Pa.
Oct. 7-10. Y.W.C.A. Conference, Spokane, Wash.
Oct. 9, 10. Conference on the city church, Buffalo, N. Y.
Oct. 10. Philadelphia Ministerial Union, Faith Reformed Church; Dr. G. W. Richards, speaker.
Oct. 12. St. Louis Annual Conference, Methodist Episcopal Church, Fredericktown, Mo.
Oct. 13. Tennessee Annual Conference, Methodist Episcopal Church, Murfreesboro.
Oct. 13. Texas Mexican Annual Conference, Edinburg, Texas.
Oct. 14-16. Alabama Universalist Convention, Brewton.
Oct. 14-29. American Lutheran Biennial Convention, Sandusky, Ohio.
Oct. 16-21. Disciples of Christ International Convention, Denver, Col.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

JUST WHEN the Eastern Orthodox churches seemed to be coming out of their isolation and acquiring the "ecumenical mind," and when other communions, as a result of the fraternal attitudes at Oxford and Edinburgh, were rejoicing to find such friendly faces behind the big beards of the spokesmen for Orthodoxy, the Greek dictatorship takes steps toward giving the Greek Orthodox Church an iron-clad monopoly in that country. Under new edicts, persons trying to make converts to any other church will be subject to fine and imprisonment; if foreigners, they will be expelled. The police power is to be invoked to compel school children to attend church on Sunday. Literature expressing opinions not acceptable to the Holy Synod is banned. There is reason to believe that the main purpose of these decrees is to check the activity of Roman Catholic missionaries, though a Christian Science Church has been closed and an American Protestant minister has been refused permission to land in Greece for no other apparent reason than that he was a Protestant minister. "They can't do that!" Of course they can. A dictatorship can do anything. But the Orthodox Church cannot unprotestingly permit the government to build that kind of fence around it and around the country without clouding its relations with the churches which are excluded. It is hard enough at best for state churches and free churches to fraternize. Such a policy as this makes it impossible.

Greece Curbs All Except Orthodox

Mr. Laemmle Would End Block-Booking

OUT in Hollywood they usually refer to Carl Laemmle as "Uncle Carl." In the years during which he headed the Universal company he attained an unsurpassed reputation for square dealing, as well as for business acumen. So far as we know, Mr. Laemmle never spoke out against the block-booking evil so long as he was in active charge of one of the major producing companies. But see what he is saying now! In a recent letter to Albert A. Galston, president of the Independent Theater Owners of Southern California and Arizona, Mr. Laemmle wrote: "Abolition of the block-booking system will be a good thing for the industry. Of course, the picture producer won't like it because it means that he will be obliged to make only good pictures. The exhibitor will not be obliged to buy the bad ones, therefore the producer who hopes to ring in a few cheaters will not have a market for them and he will be left with the duds on his hands. However, in the course of time, the producer will not be sorry if block-booking is ruled out. He will not be obliged to make trash to compete with trash, but can concentrate on high grade product, make better pictures and make more money. . . . In the long run it will prove to be a blessing in disguise." Here is testimony from one who should know about the evils of block-booking if anybody in the country does. Meanwhile, the government has made abolition of the block-booking system one of the requirements for a consent decree in its pending case against the Hollywood companies.

Czechoslovakian Protestants Appeal for National Cause

THE APPEAL recently sent out by the Federal Council of Churches in the Czechoslovak Republic, representing a million members of eight denominations, is chiefly an appeal for world sympathy with their nation in its present critical situation. Alarmed at the failure of such international agencies as the world court and the league, and disturbed by the sight of nations disregarding their treaty obligations and waging undeclared wars against the weak, these patriotic Protestants assert their own and their country's devotion to the principles of liberty and democracy in state and church. "We are prepared to go to the limit of sacrifice for the preservation and defense of these common ideals of all mankind. We dare say that they are intimately bound up with the existence of our state." The existence of a problem of minorities is recognized. But: "Our state has gone much farther already in dealing with the problem of national minorities than most of the other states, and we are giving our moral support to our statesmen who are endeavoring to go to the full length to which

righteousness and justice, interpreted by an unbiased judgment, could lead. We ask only that, under the cloak of alleged grievances, the existence of our state, and with it the principles for which it stands, may not be impaired." Czechoslovakia deserves and has the sympathy of so much of the world as can call itself either democratic or Christian. The Czech part of it has through centuries exhibited heroic qualities. But it is asking rather much to expect the world to consider that the high principles mentioned in the appeal are indissolubly bound up with the maintenance of the territorial integrity of a country put together as Czechoslovakia was put together in 1918.

Mexican Expropriations No Nearer Settlement

THE MATTER of the Mexican government's expropriation of American-owned properties, both oil and agricultural, makes no progress toward a settlement. President Cardenas took the rather unconventional course of replying to Secretary Hull's diplomatic note with a public speech. He erred at one point: in describing the effort of the United States to secure payment for the seized properties as "an attempt to impose the will of the strong on the weak." There has been not the slightest disposition to make a threatening show of superior strength, and on the American side the discussion has been confined strictly to the merits of the case without reference to the respective military power of the parties. Cardenas knows as well as we do that force will not be used. There is such a thing as capitalizing weakness as well as strength, and Mexico should beware of posing as a pygmy being bulldozed by a giant. We have done our share of bulldozing, but we are doing none now. Cardenas scores a point when he reminds the United States that governmental seizure of private property for the public good is a policy not without respectable precedent. There was, for example, Mr. Roosevelt's seizure of gold, with the subsequent devaluation of the paper dollars given in exchange. Mexico's firm determination to bring the resources of that country into the possession of its people can be understood only in the light of the history of the titles by which vast amounts of those resources have been held by foreigners and by favored citizens. In the "good old days" of Diaz, exploitation was limited only by the interests of a coterie of favorites. Mexico needed a revolution long before it had one. The present problem is to make revolution retroactive so far as it can be done with any show of legality, and in any case to get it done.

Civil Liberties Union Defends Reactionary Newspaper

WHEN the country's most energetic champion of the rights of radicals, viz., the American Civil Liberties Union, goes into court to defend the country's most conservative newspaper, viz., the *Los Angeles Times,* that's news. Superior Judge Emmet H. Wilson found the *Times* guilty of contempt of court for commenting editorially upon cases that were awaiting the decision of a judge. It was, the court held, contempt of court to publish an article "which might have influenced a judge or caused a doubt as to whether he had been unconsciously influenced by it." The paper has appealed the decision, and an attorney for the A.C.L.U. has come to its aid and is preparing a brief as *amicus curiae,* thus proving that the union is really in favor of civil liberties for reactionaries as well as for radicals. It has often enough been pilloried as communistic because it has defended the rights of communists. Will its critics now say that it is reactionary because it champions freedom of the press for a paper that is consistently against all radicals? As to the case itself, it is perhaps safest to say nothing because the appeal is still pending and this paper circulates within the jurisdiction of the California court. But speaking by and large, without reference to this case or any other but merely by way of conversation, it might be remarked that the courts are not honored by the assumption that a judge cannot make a fair and independent decision unless he is surrounded by a deep aura of silence, like a golfer about to putt. Baseball umpires are constantly called upon to make decisions while the bleachers are howling "Out! Out!" or "Safe! Safe!" and it would be deemed contempt of the umpire to assume that he could not call it as he sees it, regardless of the vociferation of the customers. Perhaps journalistic comment is considered more disturbing to the judicial mind because papers sometimes do say something that is worth thinking about.

Full Publicity for Arms Exports

WITH regard to the contention of the international law committee of the District of Columbia chapter of the National Lawyers Guild that the state department is breaking the Versailles treaty and the neutrality laws by allowing arms to be shipped to Germany, we can work up little excitement. The contention may be true, but it rests upon extremely technical legal reasoning, and so long as the United States goes blithely on shipping arms to Japan under the pretext that that country is not at war we fail to see much point in protesting similar shipments to Germany. But on the other issue which it has raised we believe the guild's committee to be entirely right. These lawyers protest that it is impossible to discover the specific details of the armament shipments which American firms are sending abroad, and they call on the state department not only to make public the total amounts of this munition business but to tell what firms are engaged in it and what they are selling to whom. Two years ago, it will be recalled, when some secondhand airplanes were being shipped to the Spanish government, the state department saw that full details of that shipment got into the press. Since then, however, the lawyers claim, a curtain has been drawn over all such transactions by the state department, and journalists who try to find out exactly what firms are engaged in the grisly business of arming Germany, Italy, Japan or the Spanish insurgents discover it to be almost impossible to get at the facts. There is nothing in the law promising this secrecy to the munitions makers; nothing in the export licenses issued by the state department gives them any such assurance; at the time the license system was being considered the foreign affairs committee of the House of Representatives was told by Joseph C. Green,

now in charge of the National Munitions Control Board, that it was expected that full information concerning all such transactions would be open to public inspection. Who started covering up this miserable business? Isn't it time to get it out into the open? Let's have all the facts before the American people all the time.

Essentials for the Life of A Minority Church

MINORITY churches inevitably share the treatment of national minorities in countries that are racially and religiously composite, since a minority church is often the church of a national or racial minority. The World Alliance for International Friendship through the Churches has adopted a sort of minimum standard of liberty for minority churches. This nine-point code requires: "1. Freedom to determine its faith and creed and freedom from any imposition of another philosophy or system of morals; 2. Freedom of public and private worship, preaching and teaching, and freedom from imposition of other religious ceremonies; 3. Freedom to determine its constitution within the limits of the laws of the state and to administer its own affairs; 4. Freedom to use the mother tongue of its members in all activities of church life; 5. Freedom to determine and control the education of its ministers and to decide upon their suitability for service; 6. Freedom to give religious education to their youth on the same conditions as the majority churches and to bring them together in youth associations; 7. Freedom to support and carry on social service, charitable work and missionary activities at home and abroad; 8. Freedom to use all rights open to citizens and associations, e.g., the ownership of necessary property and collection of funds; 9. Freedom of exchange, cooperation and union with other groups of the same church or with other Christian churches." All of which might be more comprehensively stated by saying that the members of minority churches should enjoy the rights that are guaranteed to all citizens by any democratic bill of rights. No minority church or other church is safe in a state where such rights are not recognized. Religious liberty is not a special privilege granted to churches; it is merely one aspect of the general rights of citizens.

Toward New Party Alignments

PRESIDENT ROOSEVELT received another setback in Maryland last week when Senator Tydings won renomination on the Democratic ticket. Coming on the heels of the President's failure to prevent the renomination of Senator Smith in South Carolina, and when all reports indicate that a similar failure awaits his efforts to prevent the renomination of Senator George in Georgia, it is hardly to be wondered at that most of the press is proclaiming that the Roosevelt "purge" has flopped. As a purge, it has. Nevertheless, certain things are happening which indicate that progress is being made toward the real goal which the President has in view—division of the nation's political interests between avowedly conservative and liberal parties. In New York, for example, Congressman O'Connor, who has been marked for purging, is running for both Republican and Democratic nominations in his district, and intensive back-scenes negotiations are under way looking toward placing the conservative Democratic Governor Lehman on the Republican ticket as candidate for senator. In Wisconsin, where the La Follettes already have a liberal party in the field, an even more significant amalgamation of conservative interests has taken place. There Republicans and Democrats have put up identical tickets for governor, lieutenant governor, secretary of state, state treasurer and attorney general. On the other hand, the President did his bit to push along this process of disintegration and reintegration of party loyalties when he told a recent press conference that he had no objection to the election of "a good liberal running on the Republican ticket." And Mr. Landon, his opponent two years ago, helped along the cause when, in a national radio address, he appealed to conservative Democrats to vote for Republican candidates in the approaching elections. These are only a few illustrations of a movement which is gathering momentum all over the country. So many voters are preparing to support candidates according to their economic and political philosophy, and in defiance of party labels, that the old party organizations are in danger of being left like generals without an army. More and more it looks as though Mr. Roosevelt might get what he says he wants —a clear-cut contest between conservative and liberal tickets in 1940.

Japan Has Second Thoughts On Chinese War

THAT Japan is beginning to realize that her invasion of China is carrying her deeper and deeper into a morass is indicated by reports from Tokyo foreshadowing an impending change in strategy. After Hankow has been captured, the cabinet is reported to have agreed, there will be no more military advances, but the invaders will settle down to hold the territory already conquered and to develop its economic possibilities. Of course, such a decision takes a good deal for granted. Hankow has not yet been captured, and it appears that it may not be for some weeks to come. The rate of the Japanese advance has recently been anything but impressive. Nevertheless, taking it for granted that Hankow will ultimately fall, the decision reported from Tokyo deserves comment. It means that the business interests in Japan feel that the time has come to begin cashing in on this militaristic adventure; that if the conquests already achieved cannot be made to pay dividends there is no sense in trying to extend those conquests. But can the Japanese successfully exploit the regions their armies now hold? It is very doubtful. For one thing, successful exploitation requires genuine occupation and a supine population, and all reports from China agree that Japan can count on neither of these essentials. Outside garrison centers, guerrillas are making life miserable for the invaders, and their depredations are on the increase. Moreover, any important economic exploitation of northern and eastern China will, in the present state of Japanese finances, require large amounts of foreign capital. Can that capital be obtained? There are Japanese missions now in the United States and other countries exploring

that question. But we will be surprised if they can send encouraging reports home to Tokyo. A foreign investor who would take a flyer in the Chinese market under Japanese army auspices would, under present circumstances, be a promising subject for a sanity examination.

Hitler's Peace

AS ADOLF HITLER finished his closing speech at the nazi party congress at Nuremberg an almost audible sigh of relief swept around the world. The speech had been truculent; from impassioned paragraph to impassioned paragraph the German dictator had shouted his defiance. It had been packed with threats: "If these tortured, oppressed Sudeten Germans cannot defend themselves," it had promised, "they will receive help from us." And it had stirred its German hearers to wilder outbursts of approbation than had greeted any of the Führer's previous historic pronouncements. Even over the radio this warlike frenzy of the nazi audience registered clearly. But Hitler had not actually declared war. He had not announced an immediate invasion of Czechoslovakia. He had not put a final end to negotiations between the Sudetens and Prague. And so the rest of the world, for the first time in many days, drew a long breath.

Swiftly, however, events will show how slight was the basis for this relief. Nothing was settled by Hitler's speech. On the contrary, it was warily designed to leave unsettled all the issues which have brought Europe to the verge of war. In some respects it left the European situation even worse than it was. It not only continued the crisis; it deepened it. It committed Hitler to one thing—unyielding support of the Sudeten Germans. But it left his hands entirely free to take such methods as he pleased to gain what he calls justice for his followers within Czechoslovakia. The only prospect which can be fairly deduced is that if the course which he has so far followed yields what is to him an unsatisfactory result, his next blow will be more severe.

Hitler's Nuremberg speech, however, and all the proceedings of the nazi congress which preceded it, raise anew the question: What does Hitler want? On what basis is the nazi dictator ready to make peace with the rest of Europe? Hitler's words make it evident that the peace demands of Germany are no longer what they were a year or two ago. He no longer is talking about a return of colonies. He says nothing about the need for economic opportunity. The former contrasts between "have" and "have not" nations were not heard at this year's nazi gathering. Indeed, one of the points on which greatest stress was laid at Nuremberg was the rapidity with which Germany is approaching economic self-sufficiency and the size of the material reserves which now allegedly free her from fear of a blockading fleet. Neither is Hitler any longer demanding the right to rearm, to attain political equality on a basis of military security, as the price of peace. It was the boast of Nuremberg that he has these things now—and he is farther away than ever from being satisfied.

What then is he really after? What is the price of peace with which Hitler today confronts Europe? In the first instance, of course, he demands the disruption of Czechoslovakia. As to this there no longer can be doubt. Even the cession of the Sudeten regions, as suggested by the *London Times,* would not satisfy the man who made the Nuremberg speech. For in that speech, as careful reading will show, Hitler presented the Czechs as the real minority in their own state and adroitly included all the other national groups in Czechoslovakia—Hungarians, Ruthenians, Poles, Slovaks—with the Sudetens in demanding rights of self-rule. Such a policy can only be aimed at breaking up the country into puny fragments, all of which would then become mere pawns of the surrounding nations. But this disruption of Czechoslovakia is no more than a means to a vaster end. What is that end?

To see that end we must turn back once more to the pages of Hitler's manifesto, *Mein Kampf.* It is the program which he there announced which he is following implacably to its goal. The first stages of that program he has already accomplished—liquidation of the Versailles treaty, withdrawal from the league, rearmament, reoccupation of the Rhineland, absorption of Austria in the German reich. But Hitler's book insists that these are only the first stages and the ultimate goal must always be the expansion of the greater reich toward the east. Ultimately, German domination over all eastern Europe, culminating in the conquest of the Ukraine, is Hitler's purpose. Czechoslovakia must be shattered because it lies athwart the path to that goal. Righting the wrongs of the Sudetens simply offers a convenient pretext wherewith to break Czechoslovakia to pieces. Were it otherwise, were Hitler merely concerned to bring all Germans within the reich as a means of fulfilling the destiny of the Germanic race, would he be so indifferent to the fate of the Germans in the Italian Tyrol? Compared with the Germans under Mussolini's rule, the Sudetens have had no serious grievances.

Does Hitler want war? He protests that he does not; that he will not make war unless it is forced upon him. And there is a sense in which the peaceful professions which again filled his Nuremberg speech are sincere. For it grows increasingly probable that, unless some of the other European powers deliberately step in to offer battle, Hitler can proceed on his eastward march by what he would call methods of "peaceful penetration," at least up to the Ukranian border. This might involve few instances of outright annexation; perhaps none at all. But it would leave the nazi reich in such control of resources and markets as to render it by far the most formidable power in all German history.

Czechoslovakia offers a perfect illustration of what is meant by nazi "peaceful penetration" eastward. Strip the events of the past weeks of their outer husk of excitement, and it will be seen that when Hitler mounted the rostrum at Nuremberg he had the situation securely in his own hands. He could not lose—except by going to war! An unprovoked invasion—that is, an invasion lacking some specious justification—causing probable intervention by Great Britain and other powers, offered him the only policy which contained any chance that the road eastward would not quickly be opened. Any of the other moves which he might make could confidently be expected to remove

Czechoslovakia as an important stumblingblock from his pathway. What might those moves be?

There were at least three. He might, in the first place, accept the far-reaching concessions which the Benes government, under British pressure, had already offered in its "Plan Four." With Czechoslovakia split up into at least twenty autonomous cantons, and with the policing and communication services in border states in Sudeten hands, it was fairly evident that the same process of inner disintegration would attack the central government which worked to undermine Austria. Given only a few years under the governmental structure proposed in "Plan Four," and President Benes would cease to be master in his own household. Czechoslovakia, having accepted the Sudeten's "eight points," might retain the semblance but would quickly lose the reality of sovereignty.

Evidently, however, that prospect involved too much delay to satisfy Hitler. He therefore made no motion to accept the proferred concessions. But that opened up a second possibility. He might encourage the continuation of negotiations between the Sudetens and Prague, expecting that such a continuation would lead to the offer of still greater concessions. This he did. Then there was still a third move he might make, while remaining within the limits of peaceful action; he might demand a plebiscite, knowing that such a vote, if taken under the proper auspices, could be relied on to render a verdict in favor of annexation of the Sudeten regions. This he hinted was still to come, provided that the new concessions in the continuing negotiations did not satisfy him. All the time, he could confidently count on internal disorders within Czechoslovakia, systematically fomented by nazi agents, stirred up from time to time by the Führer's own bombastic speeches, to push the country toward chaos and civil war. Once such chaos had been brought to pass, it would be a simple matter to reproduce the technique of the Austrian *anschluss* and send the German army in as an agent of law and order to preserve the peace of Europe!

Barring direct intervention by one or more of the great powers there is no way by which the Czechs can stop such a process of peaceful penetration from landing them fully within the orbit of German power. And there is no indication that such intervention will come so long as Hitler refrains from outright military invasion. The same process which he is using in Czechoslovakia can be repeated, with equal success and much more rapidly, in Hungary. It can be repeated again in Rumania. It can be repeated yet again, unless Italy steps in to block it, in Yugoslavia. That will bring Hitler to the borders of the Ukraine. What will happen then, no man can foretell.

What has finally emerged in Europe is another great duel for power to control that continent. As many commentators have said in recent days, it is 1914 all over again, but it is that in a much more profound and tragic way than many realize. Essentially, this is a renewal of the former duel between England and Germany. It is the pitting of land power against sea power once more. The same efforts to detach and attach allies are under way as preceded the outbreak twenty-four years ago; Hitler, in his Nuremberg speech, sought to checkmate Chamberlain's recent courtship of Mussolini by an assurance of security to France. If Italy gives assurance that British blandishments have fallen on deaf ears, and that when Hitler gives the word to march Mussolini will fall in line, the final showdown cannot be long postponed. That England perceives that Germany will wield power far beyond that of the Hohenzollerns if Hitler's march to the east continues, is attested by all that has happened in London in recent days.

Hitler's price of peace is now clear. It is a land empire that can defy strangulation by a sea blockade. And the Nuremberg speech, foreshadowing the ways by which nazi "peaceful penetration" of eastern Europe will be carried forward until that empire has been attained, brings England squarely back to the question which it faced a generation ago: Will it allow Germany to become the military overlord of the Continent, strong enough to impose its will irrespective of British interests? Or will it fight?

Alexander Campbell—Liberal

ALEXANDER CAMPBELL is having his one hundred and fiftieth birthday on the day of this writing, September 12. Disciples of Christ, who remember Campbell with gratitude and admiration as the leader of the movement that made and preserved them a people, are mindful of this sesquicentennial, but even their interest in it is mild in comparison with the enthusiasm of Methodists for the celebration of the bicentennial of Wesley's Aldersgate experience. And while Protestants generally were glad of an occasion to express their common sense of obligation to Wesley, there has been and will be no such universal recognition of the Campbell anniversary.

It is natural that Campbell should not have been canonized by his followers. They have never thought of themselves as *his* followers. In spite of a rather autocratic temperament—or was it only a state of mind induced by long journalistic experience in a religious body whose only bishops were its editors?—Campbell was thoroughly in earnest when he exhorted his co-workers to call no man master—not even him. They took him at his word, repudiated the term "Campbellite" as bitterly as he did, and did not hesitate to assail his opinions in letters and articles which he did not hesitate to publish in his magazine.

And it is no less natural that there should have been little general recognition of his significance for the religious world. His proposal was too radical to admit of any warm appreciation by those who did not accept it. For Campbell proposed nothing less than that the existing denominations should surrender the distinguishing characteristics that separated them and go out of business. These denominational differentia were, he maintained, the product of human speculation and of unwarranted adjustment to historical situations. He denied no man's right to hold them as personal opinions, even though they might be contrary to his opinion, but he denied the right of any group of men to organize around them and call their organization a church; for, as his father, Thomas Campbell, had said, the church is "essentially, intentionally and constitu-

tionally one," and its basis of unity is broad, simple and divinely certain. If seekers for salvation are asked to believe and do only what the apostles asked men to believe and do in order to be saved, the Lord will add to the church those who are saved by believing and doing just that, and there will be but one church.

It was scarcely possible for those who did not accept this revolutionary proposal to feel much gratitude to the man who made it. To them, he seemed merely the leader of a new party—one who, under the specious pretense of subordinating opinion to faith, exalted his own opinion into a rule of faith, and one who promoted the interests of his own party by proclaiming the end of all parties. For of course, regardless of the merits or demerits of his program, the company of those who accepted it did take on all the characteristics of a religious party. In the light of more than a century of experience, and at a time when sectarian fires are burning low, the value of his contribution and the strength of his personality can be more clearly discerned.

Alexander Campbell was a great religious liberal. He was none the less so for believing in the reality of revelation and in the authority of the Bible. The liberal mind is not committed in advance to the denial of these things. Liberalism is a method, not a body of conclusions; and Campbell's method was the method of liberalism. It involved, first, the absolute freedom of the individual to seek the truth where it might be found, in complete independence of honored traditions and institutional sanctions; second, a common sense, empirical procedure based upon the data of observation received through the senses; third, an approach to the Bible as to any other book, considering when, by whom, to whom and for what purpose its constituent parts had been written, taking it as the kind of book such examination proves it to be, and interpreting it according to the plain sense of the words in their original setting; fourth, a strong emphasis upon education as a debt that the church owes to the individual, to the state and to itself.

It was by a liberal gesture that he swept aside the total body of orthodox theology, the Protestant scholasticism of his day, as irrelevant, incompetent and immaterial. He regarded it as cobwebs that men had spun from their own brains, much as Locke regarded the "metaphysical rubbish" which he discarded. It was ingenious, and much of it might be true, but it had no bearing on the essential questions of religion—how are men to be saved and how is the church to be made the effective instrument Christ meant it to be for the salvation of the world. To demote the most respectable dogmas of the churches from the category of articles of faith to that of opinion, was to affirm the liberty of the individual to reach his own opinions about them and to hold those opinions without prejudice to his Christian character or standing.

Campbell's complete acceptance of the empirical method of John Locke, including both its virtues and its now generally recognized defects and inadequacies, allied him with the main current of modern liberal thought. He called Locke "the great Christian philosopher." Back of Locke stood Francis Bacon. It is of no small significance that the first college established by Campbell's followers, and that only six years after they had begun to become a distinct body, was named Bacon College, in honor of Sir Francis. More than any other one individual, Bacon was perhaps the typical man of the Renaissance in England. A strong argument could be made for the thesis that the Disciples movement stemmed much more directly from the Renaissance than from the Protestant Reformation. Campbell's Methodist and Baptist contemporaries would doubtless have agreed to this, for they considered his rejection of their emotional methods of conversion and his intellectualistic definition of faith as "belief of testimony," rather than an effect wrought upon the penitent sinner by the direct action of the Holy Spirit, to be a coldly rationalistic perversion of religion.

The "rules of interpretation" which Campbell laid down as a guide to the use of the Bible have a strangely modern sound. It was not enough to quote texts, as though every word in every part of the book came directly from the mouth of God to all men of all times. Revelation had been progressive. God had dealt with men in different ways in successive "dispensations." Every text must therefore be viewed in relation to its historical setting. If it had the form of a command, one must inquire to whom the command was given. If it described an ordinance, one must ask to what order of things that ordinance belonged. One could not cite the records of the "starlight" or "moonlight" ages of men's groping after God as evidence of the divine will for men in the "sunlight" dispensation of Christ. No one in America as yet knew anything about "higher criticism," but here was something that pointed in that direction.

Campbell expounded his educational theories in a series of articles written and published when he was contemplating the establishment of Bethany College, in 1840. Without going into details, it may be said that they would not be unacceptable as the prospectus for an institution to be established in 1940. His own training had been largely classical. (So much of the Renaissance influence he shared with most of the educated men of his time.) But he laid heavy emphasis upon the necessity of a thorough discipline in the sciences, especially by laboratory methods. He was of the opinion that the adjustment of the young to the economic and industrial world in which they were to live was, at least in part, a responsibility of the college, and that mechanical and agricultural training should have a place in the curriculum. Above all, he was insistent that religion was so intimately bound up with life and character that the Christian college must be a place where the Christian religion is both taught in the classroom and exemplified on the campus.

To what extent the Disciples denomination which took its origin from the work of Campbell and his associates has continued to apply his liberal principles, is not here under consideration. In general, the behavior pattern of groups exhibits a firmer adherence to the specific positions occupied by their founders than to the revolutionary methods by which the founders arrived at those positions. On this sesquicentennial day attention is centered upon the leader, not on the followers. He was a man worth remembering. The religious world can see his true proportions more clearly now than it could when he seemed the enemy of all established things, to be recognized by the total body of evangelical Christians, if at all, only be-

cause he had so valiantly defended religion against the secularist, Robert Owen, and Protestantism against the Roman Catholic, Archbishop Purcell. Now it can be seen that Alexander Campbell was a great religious liberal.

But It Did Happen In Newton

ON page 1131 of this issue appears a letter written by Dr. Leslie B. Logan, of the First Methodist Church of Newton, Iowa, in reply to the editorial, "It Happened in Newton," which was published in our issue of August 24. The letter is presented in its entirety, even the title being that given it by Dr. Logan. As a "reply" to our editorial, our readers will at once see that most of it is immaterial and irrelevant. We are happy to be assured by Dr. Logan that Mr. E. H. Maytag is more philanthropically inclined than we had been informed, even though it is to be noted that such evidences of generosity as are cited all date back to the years while Mr. Maytag's father was still alive and dominant in the affairs of the Maytag Company and Newton. The extended references to the report of the strike arbitration board appointed by Governor Kraschel are largely beside the point, since the important fact concerning that board was that, after it had made its recommendations, the union announced its readiness to accept them and the company refused to do so. And as for the question raised by Dr. Logan concerning the relative rights of stockholders and workers, we freely admit that the issue is one of great difficulty under a capitalistic system. We passed no judgment on that issue in the editorial to which Dr. Logan takes exception. But we do not think it misleading to say that the preponderance of Christian thinking now seems to be tending to the superiority of human rights.

As our readers will recall, however, our editorial had primarily and almost entirely to do with what happened in one church in Newton as a result of very mild steps taken by its pastor in an attempt to assuage the bitterness of industrial conflict. On that point, this "reply" offers only two comments. It declares that the resolution proposed by the Congregational minister, Dr. E. A. Ramige, "was not presented to the Newton Ministerial Association." And it holds that Dr. Ramige was too much of a newcomer in Newton to be able to comment intelligently on the issues of the strike. As to the first charge, a statement from Dr. Ramige, made in answer to our inquiry, reveals it to be nothing more than a quibble. "While it is true," writes Dr. Ramige, "that it was not a formal meeting called by the president, it is nevertheless true that those resolutions were presented to the ministers of the leading churches and later discussed by an informal group of ministers in the *News* office." The other claim, that a competent minister after two years in a community of only 12,000 people would not know enough about the affairs of that community to discuss them intelligently, is too thin to deserve attention.

The factual basis on which our editorial rested may therefore be taken as acknowledged. The documents quoted in our issue of August 24 are unchallenged. The record remains as it was presented—a Christian minister forced out of his pulpit for having (1) pointed out to an employer his opportunity to show a Christian spirit in dealing with a strike; (2) commended a newspaper in a neighboring city for the impartiality of an editorial dealing with that strike, and (3) proposed a resolution for signature by his fellow ministers in which hope was expressed that there would be "no bitterness of feeling or of action" between the union and anti-union portions of the population of Newton. It is established, therefore, not only that Dr. Ramige lost his pulpit in the manner stated in these columns, but that he did so for actions so mild as to lay any Christian minister alive to the issues involved open to the charge of excessive caution. For it can be taken for granted that if Dr. Logan had graver charges to bring against Dr. Ramige's conduct he would have brought them.

But if Dr. Ramige thus lost his pulpit for barely suggesting that certain principles of Christian forbearance should be observed even in a strike situation, how complete must have been the evasiveness and even moral abdication on the part of the other churches and other ministers in Newton while the crisis was on! So far as the churches of Newton are concerned, therefore, it is now possible to say that at a time when their community stood in unprecedented need of moral guidance they must have offered no leadership whatever, and when a single minister ventured to take a few pitifully short steps in the direction of recognizing the rights of the workers he was left severely alone by his clerical brethren to bear the full brunt of the resentment of the town's dominant industrial overlords. To those who read between the lines of this "reply" it must become apparent that the social blindness, or ineffectiveness, of all the Newton churches during the recent strike must have been even more dismaying than our original editorial suggested.

The Mystery of Money

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you ever reflect in your hours of leisure upon money? I know that the hard-headed financial experts contrast the firm, solid ground on which they stand with the slipping sands of sentiment on which dreamers make their home. "Hard cash," they call it; "no nonsense about that!"

But in reality that world of finance is a land of deep and unfathomable mysteries. Its high priests are mystics, whose language is more veiled than the language of the most exalted mahatmas in the most lofty mountains of Asia. Those Wall Street prophets so precise in their figures are most nebulous in their vision. I remember hearing from a banker friend the story how two of his friends had met and in a moment of relaxation had spoken thus: "I say, what is all this 'exchange' business?" And the other answered, "I've managed the foreign exchange department of my bank for twelve years, but I'm blest if I

know." Even so, the augurs in ancient Rome winked at each other as they passed.

It is a world of mystery compared to which the most occult regions of human thought are transparently clear. It sometimes looks to me in my skeptical moods like the world as it must appear to the demented. Here we are in the human scene one day; we need, it is true, a certain number of things—food, clothing, shelter and the rest; we are tolerably struggling along; we have a certain number of these things which are "requisite" and necessary as well for the body as the soul. The next day, alas! we are all on the edge of despair. Money has spoken. There is a slump, a panic. Wall Street has become like Bedlam. We tremble in our beds. We prepare for the worst. "Forty days and Nineveh shall be destroyed!"

Are there any fewer of the things which are requisite? Any less available shelter? Are shoes reduced in number, or are the cattle on a thousand hills wasted and brought low? Not in the least. But the decree goes forth from the mystical world of finance and we must needs accept it. Nonetheless I am filled with wonder and awe. I try to listen as the children of Israel listened to Moses; I am tempted sometimes to listen as the children of the tribe of Bongoland on the Upper Zambesi listen to their witch-doctors.

"My good friend," my old acquaintance in Big Business says to me, "you must keep your inexperienced head out of these deep matters. Trust those lofty minds that rule our finance. Trust their deep insight into the mysteries of things as they are." I entirely agree with him, when it is a matter of speculation. I do not intend to pit my slender wits against their mighty intellects in the hope that I can amass a fortune thereby. I have never speculated a cent, and if I ever do—I give my permission now—I shall then be detained in some home for the mentally deficient. I am quite ready to keep out of that mystic world.

But in those moments when unbelief creeps upon me, as it does upon all men, I am tempted to ask when I voted for these dictators and gave them such powers. And I have even wondered, so widespread and insidious is skepticism in these days, whether these hierophants of this mystery as they are revealed in the press have the calmness and confidence which becomes the priests of a religion.

But I think I hear you saying, "Quintus is occupied with great matters too wonderful for him." I admit the charge. There is always something in the realm of finance which is not based upon the things which can be explained. It calls for faith. And even as the good people of Germany are taught to believe that their Leader is somehow, in ways hidden from them, deputed by high heaven to think and to plan for them, and they must believe, so I too rest in the simple faith that to the exchanges and bourses of the world, and in particular to those in them who have been divinely helped to buy at the right time and sell also at the right time, I must commit my temporal welfare. I obey. But I am not ready to burn incense to the Genius of High Finance.

Ever yours puzzled,
QUINTUS QUIZ.

VERSE

To Kwannon, in War-Time

De Lawd: Mercy? Where did you ever learn about mercy?
Man: De only way we could learn about it, Lawd. Through suffering. (From *Green Pastures*)

KWANNON, Goddess of Mercy,
Eternally gentle to pain,
Incense and food and flowers
We lay on your shrine again.
As our mothers in ages past,
Age-old gifts we bring.
Pity, O Goddess of Mercy,
Pity our suffering.

Kwannon, Goddess of Mercy,
Harsh war-songs sound afar;
The lusty sons of Nippon
Are mobilized for war.
Dry-eyed, we samurai women
Our heartaches hide and sing.
How have we learned of mother-love
Except through suffering?

Across the narrow ocean
War's horrors none can name,
Gaunt wall and shattered gateway,
Explosive, steel and flame.
The little ones, the tender,
Are dashed against the stone.
How can we pray for mercy,
Who have not mercy shown?

Kwannon, Goddess of Mercy,
Regard both friend and foe.
The agony of hidden hearts
The kindly only know.
Goddess of peace and pity,
Accept our offering;
Kwannon, teach us thy mercy,
Teach us through suffering.

(Note: *Kwannon* is the Japanese Goddess of Mercy.)

MABEL BRENT.

In a Dark Hour

WHAT can love say to grief—
For comfort, for relief?
Where reason will not dare,
What can love whisper to despair?
The heart is swift but dumb.—
O Holy Spirit, come.
O Word and Truth and Way,
Teach me what love should say.

EDITH LOVEJOY PIERCE.

The NLRB—Pro and Con

By Nelson H. Cruikshank

"ANYBODY who knew the Ford Motor Company knew the things the board charged never happened and could not happen there," Henry Ford commented when the National Labor Relations Board found that his company was guilty of unfair labor practices. In so boldly contradicting the convincing evidence brought out at the hearings in the case, including the statement of an ordained minister who was an eye-witness of the brutality of the Ford "service men," Mr. Ford was probably relying on the public's distrust of the board, so painstakingly built up by propaganda agencies as a part of the general counter-offensive against New Deal measures.

During this counter-offensive no agency of the government has been subjected to more severe criticism than the NLRB. The ferocity of the onslaught has been intensified since April 12, 1937, when anti-union employers had forced upon them the choice as to whether they should include the Supreme Court in their catalogue of "reds" or preserve the popular idea of the sanctity of the court by accepting its decision that the Wagner-Connery act is constitutional. Acceptance of the act involved less loss of face and carried less risk for the future than a program of propaganda against the court. Hence the legality of the act was accepted.

Assaults on the Board's Good Faith

Admitting the constitutionality of an act of Congress and submitting to its provisions, however, are two quite different things. Since a year ago last April the same powerful and reactionary business interests whose 58 handpicked lawyers declared the act unconstitutional, though now tacitly admitting its constitutionality in the light of Supreme Court decisions, have shifted their attack to an assault on the integrity of the agency set up to administer the law. The NLRB is charged with being biased in favor of labor as against employers. It is charged with being in favor of industrial unions at the expense of craft unions, with being arbitrary and prejudiced in the conduct of its hearings, with promoting industrial strife although established to promote industrial peace.

This offensive against the board has been waged not so much in the hearing rooms and the courts where the charges could be refuted by evidence as in the newspapers, both through editorials and through edited news, by the omniscient columnists, and through the skillful innuendo of radio news commentators. These attacks have been successful to the extent that they have crystallized into accepted opinion in the minds of a considerable number of middle class and professional people. There is no doubt that the next session of Congress will see a drive to repeal the act or to amend it in such manner as to destroy its usefulness.

A charge frequently heard is that the law as written protects only employees and gives no protection to employers. This is calculated to appeal to the American's sense of fair play and justice, but no charge could be more unfair. It is true that the Wagner act was written to protect the workers' rights and there is nothing in it to protect the employer against possible unfair practices of organized labor. This is true, however, only because the act was written to fill a gap in the legal code governing employer-employee relations. The employer still has recourse to every law which has been passed for the protection of his property and interests—and there have been plenty of them! The only means of enforcing the decisions and orders of the board rests in the United States circuit courts, before which employers charged with violations of the act have all the legal protection for property and contract rights built up over centuries.

Legal Limitations on the Board

Some of the charges made against the labor board are completely beside the point in that they are made without regard to the definition of its functions as set forth in the law itself. The National Labor Relations Act was passed with the single purpose of removing from interstate commerce the burdens occasioned by the refusal of certain employers to bargain collectively with their employees and by practices aimed at preventing their employees from organizing for the purpose of collective bargaining. With this objective in view, the law as passed by Congress declares it "to be the policy of the United States to eliminate the causes of obstructions and burdens to interstate commerce by encouraging the practice and procedure of collective bargaining by protecting the exercise by workers of full freedom of association, self-organization and designation of representatives of their own choosing, for the purpose of negotiating the terms and conditions of their employment, or other mutual aid or protection."

The heart of the law lies in its designation of five specific practices as unfair labor practices: (1) interference, restraint or coercion of employees in the exercise of their right to organize; (2) circumvention of the purpose of the act on the part of the employer by fostering either fake labor organizations or certain organizations considered by the employer as more desirable than others; (3) discrimination in regard to any condition of employment on the basis of membership in or friendliness to a labor organization; (4) discharging or discriminating against employees for testifying or filing charges under the act; (5) refusing to bargain collectively with employees. Further implementing these provisions, the act grants the board authority to make investigations, hold hearings to determine facts, issue orders to cease and desist from the designated unfair labor practices when such are found to have occurred, and to hold elections among workers to permit them to designate the organization through which they wish to be represented in the procedures of collective bargaining.

It is apparent from this resumé of the contents of the act that the board was not established as an agency of conciliation or arbitration. It cannot intervene in any

situation except on complaint of the workers, and it has jurisdiction in but two of the many causes of industrial disputes. Answers to such questions as "Why does not the labor board settle this or that particular industrial conflict?" or "Why does not the labor board compel the unions to abide by their contracts?" are found in the limitations imposed by the law itself.

Recently a United States senator referred to the labor board as a "kangaroo court." A well-known radio commentator charged that a drum-head court-martial would be ashamed to behave as the board has done. One of the widely read newspaper columnists has asserted that a French aristocrat appearing before a revolutionary tribunal during the reign of terror would have had a much better chance of just treatment than an employer unfortunate enough to fall into the hands of the National Labor Relations Board. Since the only means at the disposal of the board for enforcing its orders is by referring its cases to the courts, it might be well to consult the record of how the board's decisions have fared in test cases before accepting such hysterical statements as final judgment. Certainly the courts cannot be accused of a pro-labor bias.

The Score Before the Courts

A recent review of all court actions in which the board was involved since April 1937 shows that in the circuit courts the board was upheld in 27 cases and refused on petition to enforce its orders in seven. Three of these seven are being appealed by the board to the Supreme Court. In federal district courts 97 injunction suits were brought against the board and in all 97 the board's position was sustained. In the nine enforcement cases before the Supreme Court the board has been upheld in every instance. In addition to these nine cases the Supreme Court sustained the board's position in injunction cases on three occasions and has denied four times writs of certiorari by which employers sought to review cases won by the board in the lower courts. In the sixteen completed cases before the Supreme Court the board has been upheld in every instance. (One other writ of certiorari was granted and is still pending in the Supreme Court.) A summary of all labor board cases—including enforcement of its orders, denials or granting of writs, mandamus action and injunction proceedings—shows that the board in all federal courts has been upheld in 138 cases and has lost in only eight.

This impressive record lends substance to the quip of a humorist writing recently in the *New Yorker* magazine. "The labor board," he says, "has a batting average of .500—it always wins in the courts and always loses in the newspapers."

As to the charge that the board is a "kangaroo court" or a "drum-head court-martial" the judgment of Chief Justice Hughes in the Jones and Laughlin case is especially significant. The court's opinion says:

> We construe the procedural provisions as affording adequate opportunity to secure judicial protection against arbitrary action in accordance with the well-settled rules applicable to administrative agencies set up by Congress to aid in the enforcement of valid legislation.

In the light of the board's record in the courts and such a statement by the Chief Justice, added to numerous instances in which court decisions have praised the board for its careful findings of fact, it is strange to find the same groups who have recently had so much to say about the sanctity of our courts also most active in the campaign to indict the board in public opinion on the charge of arbitrary and prejudicial action. Certainly, if the board were blithely persecuting innocent employers, the courts would have been able to discover the situation.

Are Elections Biased?

The labor board, in the exercise of its authority to conduct elections to determine the workers' choice of a collective bargaining agency, acts only as a board of elections. As long as it does not, in the course of such elections, engage in fraudulent practices, violate the secrecy of the ballot, or engage in campaigning for one of the contestant unions or against another, it cannot be held as biased simply because C.I.O. unions win more elections than those affiliated with the A.F. of L. If justice in this matter is conceived wholly in terms of dividing the victories evenly between the opposing groups, which is what the critics imply, the alternative is for the board to stuff enough ballot boxes to insure the winning of a few more elections by the present runner-up.

As a matter of fact, the elections conducted by the board are models of the democratic process introduced for the first time in the history of this country effectively into the industrial scene. Every opportunity is given each side to challenge voters and elaborate precautions against fraud are provided. Those attacking the board have not challenged these facts, but have repeated the spurious argument that the board must be biased since one group wins more elections than the other.

Does the Wagner Act Foster Strikes?

Those who attack the NLRB on the charge that it has fomented industrial strife point with satisfaction to the statistical record showing the great increase in the number of strikes during the spring and summer of 1937. "Supposedly," they say, "this agency was established to administer an Act of Congress calculated to remove from commerce the burdens and obstructions incident to industrial disputes, but while only 189 strikes started in June 1935, there were 568 strikes in June 1937." These figures appear as damaging evidence against the board only until the entire record is surveyed. In the first place, the greatest increase in the number of strikes occurred between February and March, 1937, when the number of strikes commencing within the month leaped from 207 to 600—one month before the Supreme Court's decisions validating the act. This was the period when the long delay of the court had convinced many workers that there was no protection in the law for them and the only recourse was to strike. As a matter of fact there have never been as many strikes beginning in any one month as occurred just prior to the Supreme Court decisions.

The months of January and February are normally the low months in the number of strikes. Increase in strike activity normally starts in March and continues more or less steadily through August. In 1935, for example, the

number of strikes went up from 175 in March to 239 in August, an increase of 36.6 per cent. In 1936 the jump was from 182 in March to 216 in August, an increase of 18.7 per cent. But from a high of 600 in March 1937, the number of strikes fell to 415 in August, or in other words, there was a *reduction* of 30.8 per cent *against the normal seasonal trend.*

Who, except a hopelessly prejudiced commentator, can deny that the impressive record of the board's achievements as set forth in the third annual report recently published does not indicate that the NLRB has contributed largely to this decrease in industrial strife? Let me quote a few items from this report. Of a total of 11,765 cases closed, 6,337, or 54 per cent, were closed by agreement of both parties; 1,724 strike cases were handled, 1,293 or 75 per cent of which were settled, and 192,088 workers were reinstated after strikes and lockouts. 593 threatened strikes, involving 156,047 workers, were averted. 1,356 elections were held in which 468,671 valid votes were cast.

The work of the labor board must be evaluated in terms of its contribution to distant goals. It must be remembered that the board is doing its work in the difficult period of reconstruction that marks the transition from industrial autocracy to industrial democracy. There may be those who wish to leave the issue of industrial disputes to the side wielding the heavier club rather than to the side possessing the weightier argument. There are those who would have us return to the labor tribunals of the Pinkertons, Bergoffs, and "Chowder Head" Cohens—not particularly renowned for their impartiality or judicial conduct. Those, however, who sincerely desire industrial democracy will base their judgments of the NLRB on the record of its achievement in the arbitrament of industrial disputes through the process of public hearings and democratic elections. It has every reason to be proud of that record.

I Became a Quaker

By Eleanor Slater

WAS IT ever harder to hold an honest, thoughtful belief in the spiritual nature of the universe than it is today? The dilemma of the believer is real—the dilemma so aptly expressed in Reinhold Niebuhr's title, *Moral Man and Immoral Society.* Organized religion has so far failed to resolve that dilemma that it has almost ceased to count in the minds of countless thoughtful and essentially religious men and women, who find it too far removed in spirit from both the first and the twentieth centuries. Two alternatives are open to those who are tempted to criticize organized Christianity: to revise it or to abandon it. But the first seems so difficult to manage that many are choosing the second.

Perhaps at this point organized religion might learn from science concerning the soundest way of revising its theories and practices. Who ever heard of a world conference of bacteriologists to decide on the cause of yellow fever? Discoveries do not come that way; they come from the piled up testimony of many men, looking through microscopes in lonely laboratories. Then someone goes down where yellow fever is, armed with a theory. He dies himself of yellow fever—and his theory is proved. There are suggestive parallels between that sequence of events and an experiment in religion worked out once in Palestine. If this method is valid in religion as in science, then there ought to be place for the testimonies of persons who have made a real search, in the spirit of the laboratory, to find out something about the applicability of religion to the twentieth century. No man will have all the truth; but the obligation rests on each to record his share.

For myself, in addition to certain difficulties over creed, two observations were largely responsible for my discontent with the churches as I knew them—and I knew several, for I had quite consciously explored. In all I had found earnestness, an ancient and hallowed tradition. But two sharp contradictions repelled me. They were these:

In the first place, I saw within the churches pageantry, color, ritual, costly stained glass, organs, altar pieces. I witnessed a weekly spectacle called worship, carried out with elaborate decorum—and I had to admit it was well done. Everything—the music, the lighting, the architecture—was designed to lead to an esthetic experience, the basis of which was reverence. I could fall easily under the spell. But then, disturbingly, unaccountably, something from the Gospel according to Mark or John would thrust into that pageantry with curious incongruity the figure of a Man—more than Man, it may be, but nevertheless a Man—hungry, tired, dusty, poorly dressed, to stand there in the dimness of a shadowy transept. "Did I tell them to do that?" I seemed to hear him ask. "Did I start all that?" It was said less in rebuke than wonder.

In all reverence, this contrast would hit me. It seemed so far from the kind of ministry that has come down to us in the accounts of those poignant, starkly simple, intense years in Galilee, begun in a manger, and ended on a cross! No, something was wrong. I had to get back to something simpler if I was to discover—uncover—Jesus of Nazareth. This was my first conclusion, a reluctant conviction for one who believes intensely in the holiness of beauty, along with the beauty of holiness.

Worship and Social Callousness

A second disparity troubled me more and more as the years of the depression began to uncover in earnest the brutalities and injustices of our so-called Christian civilization. Within the churches I saw rows and rows of well-dressed, comfortable, complacent people (of whom I was one), affirming allegiance to Jesus Christ, and then going on with their comfortable lives. Outside I saw—well, I saw too much. I had worked with little children who were

being warped and twisted for life in body and mind because of malnutrition, disease, poverty, and the stresses and tensions of homes forced down almost below the level of subsistence. I saw men and women wrenched and beaten into desperation by circumstances over which they had no control.

Longing for Religious Fellowship

I felt that—Sabbath or not—Jesus would have been down there among them, where the heart of the suffering was. If he had stopped to pray, it would have been in a secret and terrible agony in some garden of Gethsemane, in consecration, before daring to go down to minister to these people. Again there was something wrong. The church was going to have to take the sufferings of humanity more seriously on its shoulders before it could call itself the Church of Jesus Christ. That was my second conviction, and it too came hard. For I saw how it would wrench and tear the spirits of those really honest but blinded people (blinded by their own protective preconceptions) if they should ever face the world as it really is.

And yet, in spite of those contradictions which led me to feel so cut off from the churches as I knew them, I wanted something to tie myself to, to give a more corporate quality to my own aspirations, dedications and discoveries. It is all very well to say, as many people are saying, that one does not need to go to a church or belong to an organization to live the good life. A certain quality goes out of the world when people cease to meet on that highest plane of spiritual endeavor, when all that part of life is driven inward, to exist for each man separately, undisciplined by any group experience. I wanted contact with other men and women with similar insights, convictions and concerns. I wanted a religious fellowship.

Six days in Assisi almost made a Catholic of me. It was the spirit of St. Francis that held me, that I coveted for the churches—that passionate literalness of approach. Too often the Protestant bodies seemed merely organizations, centers for theological speculation and a valuable but not very fundamental organized friendliness. They did not seem to have a way of capturing and possessing lives. They were better out on the frontiers in their missionary ventures—I knew that. I had worked under one church board in a mission for desperately poor Mexicans. But it never ceased to seem wrong to import intentionally into new areas the traditions and contradictions of organization and method one deplored in the home churches. Besides, the money always had a way of being cut just when the need was greatest; yet one would go back to the cities and see the Packards and Cadillacs parked outside the churches. It made one ashamed of one's Chevrolet and one's old fur coat, let alone the Packards and the rich, soft furs, to think of those other lives, behind their crumbling adobe walls.

The Influence of a Book

Well, I went along, as many are going along, wanting what did not seem to exist, fundamentally religious, deeply concerned, but unattached, restless. Then one day the beginning of an answer found its way into my mind. I do not wish to imply that one answer can be every man's answer, or that any religious group escapes wholly the sins and contradictions in present-day Christianity. But I found a clue. It came (priced at one shilling) from a London bookshop—a second-hand copy of a little book called *The Faith and Practice of the Quakers* by Dr. Rufus M. Jones. I read it with casual interest. Six months later I read it again. The picture of the type of life it sketched began to take hold of me. Who were these people called Quakers? I suppose I had met some without knowing it, but they were entirely outside my experience. I wrote a letter, asking more.

I got a letter back—printed: "To those who would like to have closer fellowship with Friends." So there were others! I wasn't alone in my seeking. That in itself was consolation. "Dear Friend," it began, "there have been in recent years so many manifestations of interest in the way of life which Friends endeavor to exhibit . . . that it has seemed right to send a few words of friendly greeting to persons who are known to feel such interest." The letter went on proposing a kind of fellowship—a "Wider Quaker Fellowship" it called it—of those who had "profoundly felt and shared the sufferings of humanity during these hard years" (my approach) and who wanted to attack the world's problems from a spiritual as well as an intellectual angle. It was a fellowship that need not interfere with existing denominational allegiances—a spiritual movement, not an organization. Perhaps the phrase that hit me most was one that spoke of "a brotherhood—a kind of Franciscan third order." It brought me back to those six days in Assisi.

A Sacrificial Way of Life

I joined the fellowship; it involved writing a letter. That was all it asked of me. It seemed a little too easy. I wanted to be drafted into a way of life. Now and then an envelope came to me, postmarked Philadelphia. One of them contained a list of the members—a rather notable company. Others enclosed extracts from articles and books. The selection was good, but I felt a little as if I had got on a mailing list rather than as if I had joined a brotherhood. Then suddenly something began to strike through to my conscience, or perhaps it was to my imagination.

I had been reading all winter, in those extracts that had come to me, about a curious, sacrificial way of action that seemed linked to an equally curious and profound way of worship, based on a simple literalness in translating faith into deed. It was spoken of, proudly yet modestly, as the Quaker way. It had led men into typhus-stricken Russia, war-stricken Germany, the coal fields of West Virginia. It began to work in my soul, and at last one day it occurred to me that no mechanical membership in a group could give me what I wanted. I had to go out and wrest it from the world myself.

A long summer lay ahead. I wrote to the American Friends Service Committee: "Can you use me as a summer volunteer in either a mining community or the southern mountains?" I got a post in a mining town on the Cumberland plateau. I was to work out from an established center of social service, in a stricken community eight miles farther on, cooperating with a Congregational minister and a nonsectarian sanitarium. I found that the

Quakers worked that way—wherever there was need, without too much concern as to whether the work carried their name.

I was to help establish an outpost in a community where the mine had been shut a year, and the suffering was beyond anything I had ever known. I shall never forget the first day. I had been piloted over and left, to fend for myself. Other workers were to come later, but at first I was alone. I was to make a survey, and after that I was to do something about it. Families, they told me, rarely made more than $20 a month, often less, mostly from WPA. There were not enough gardens; I was to urge more planting, to organize clinics, recreational work, educational work—anything I could. With that, they left me. I was to drive back and forth for the first few days, until I found a place to stay.

Whence Hope Had Fled

We drove in from the highway on a rough, gravelly road, and came on the town suddenly—rows and rows of tumbledown houses, sixty families still living in them, but many of them empty, the doors and windows gone, paint peeling from rotten timbers. The store was closed, the railroad tracks torn up, the station pulled down, electric wires removed, the trees in the park cut down to stumps for lumber. There was no doctor, no minister, nothing. The day was hot. People eyed me from sagging porches. Babies played around, some in rags. The scrawniest chickens scratched in the dust. And the flies—I have never seen such flies.

Suddenly I felt a light tug on my skirt. I turned around to see a ragged child.

"Ayre you the new nurse?"

"I'm not exactly a nurse," I said, "but perhaps I can help." (I had had part of a nurse's training.) The child scarcely waited. "Quick. Over thar. Mamie's baby's actin' mighty quare." She piloted me through tangled grass to a one-room shack. Mamie's next older child (two years old, perhaps) had died three days before. "Hit was took just this way," the child was saying. Mamie sat rocking in an old chair, with the slow dumb look of a hurt animal. Children, half dressed, swarmed in at the door. I gave a quick glance at the two beds with their litter of rags, the crooked table, the lamp with no chimney. I could see no baby.

Someone spoke sharply. "Hit's the nurse." Mamie started up in her chair, went to the bed, threw off the ragged quilt. There was a thing beneath it, coated with flies. The skin was stretched tight over small bones. The mouth drew and twitched. They had been feeding it on beans and white-flour gravy—this wizened, half-starved little creature, and the beans were as tough as leather. Mamie stood over me dumbly as I cleaned the sores on the child's head. The flies settled down on it as soon as I had finished. They were more than I could stand.

"I'll be back soon," I said, and turned my car down the mountain toward the county seat. Perhaps it was a foolish errand. But the flies had become a symbol. I went into a shop. "Do you have mosquito netting?" I asked. I bought that, and some baby milk and oranges and started back up the mountain, to do what else I could for Mamie's baby, though I knew it was already dying. That night I stopped at the sanitarium to report.

—Or Just Plain Starvation

"Do you know Mamie Clark?" I asked the doctor.

"Yes, her baby died."

"What was the trouble?"

"We couldn't be sure. It was so far gone when we saw it—tubercular meningitis perhaps, or just plain starvation. They never get enough to eat, those people."

The second baby died two days later. Three others were to die that same way during the first weeks we were there. You cannot conduct the funeral services for a baby who has died, as far as anyone can discover, from starvation, without its doing something to your convictions ever after.

This is not the place to tell the whole story of that summer. It was unbelievably hard, unbelievably rewarding—rewarding to see gardens increasing behind houses, to see a community center taking shape under our hands, to see long lines of children coming for inoculations or playing on swings under our trees, to watch the cans of beans being slowly lined up on kitchen shelves against the winter. But to watch the babies sicken, to live always in the presence of so great a depth of poverty, taxed all that there was in us. It made us ashamed of our very food.

Sometimes, in moments of utter discouragement, I would look down at the black and red Quaker star pinned on my dress, and I would think of the people who had carried that star into far-off places, after the war, and a strange feeling of fellowship came over me at last—that feeling I had sought in vain to find before. I belonged; I was one of them. I had wanted a religious friendship; this was the way to get it, in the infinitely tragic companionship of the dispossessed. I never got over shrinking from the flies. But I imagined that there were flies like these in Palestine, in the lazarettos of St. Francis's Italy. Perhaps, more than anything else, it was the flies that made a Quaker of me.

Finding Fellowship

There was not much time for the externals of religion. We were too busy writing reports to the state board of health about sanitary privies, hookworm and pellagra. It was not really until afterwards, when I was back in the strangely different environment of a college town, settling in again to the routine of college teaching, that I realized I had got started on a track from which there is no turning back. Up to a certain point, you can see and forget. I had got beyond that point. That town has dogged me ever since into a variety of activities too numerous to list here. But beyond that there is the conviction that no religion which is not taking seriously the kind of suffering I saw is worthy of the name.

In the end, I joined the Quakers. Caught up in the current of activity, doubt passes. A fellowship, intangible, organic, takes its place. One's life is not one's own. My answer to the question of the place of religion in the twentieth century was the answer of religion in action. Whether one adopts the Quaker badge or another, surely this is the only answer in any age. As soon as religion

ceases to make costly demands, it loses force. It loses its hold on men and women and on the civilization it tries to serve.

Turn to the New Testament, and to the Sermon on the Mount. It is all there, the groundwork of that fellowship that many people still crave. A "Wider Quaker Fellowship"—yes; but wider even than that. And so, like the worker in some laboratory, having seen, having waited to try out what I saw, I send this in for what it is worth—one person's testimony.

A Pacifist Centennial

By Winfred Ernest Garrison

ONE HUNDRED years ago this day—on September 21, 1838—William Lloyd Garrison, exhausted and exalted after three stormy days of a "peace convention" which had culminated in the organization of the New England Non-Resistance Society and the adoption of a constitution and a declaration of principles, both from his pen, wrote to his wife that the declaration "will make a tremendous stir, not only in this country but, in time, throughout the world." In the next issue of the *Liberator* he wrote: "Mankind shall hail the 20th of September with more exultation and gratitude than Americans now do the 4th of July. This may now be regarded as solemn bombast; but it is prophetical, and shall not fail to be fulfilled."

There is a "Twentieth of September Street" in Rome; but it got its name from an event in 1870, not from Garrison's nonresistance declaration of 1838. Yet upon this centennial it is instructive to remember that declaration, and to re-read it without much more comment than a few words of introduction, and to ponder.

Garrison, Apostle of Nonviolence

For seven tempestuous years Garrison had fought with tongue and pen for the abolition of slavery. He had no intention of abandoning that battle. But with the beginning of its eighth year, in January 1838, the *Liberator* enlarged its platform and cut loose from the support of the Massachusetts Anti-Slavery Society. Its editor wrote: "Next to the overthrowing of slavery, the cause of peace will command our attention." But peace meant more to him than abstention from war. It meant the complete repudiation of all violence for any purpose whatsoever, and of all institutions which rely upon physical force for their sanctions. He agreed with the Quakers that war was wrong. He agreed with the slaveholders that the uprising of slaves for their own liberation was wrong. But, he argued, if it is wrong for a nation to defend itself from attack and wrong for a Negro to regain by violence the liberty of which he has been robbed, then it must be wrong for anyone to appeal to force for any purpose.

The argument for this position was primarily that from religious perfectionism. He had exchanged letters on this subject with John Humphrey Noyes in the spring of 1837, and in a Fourth of July speech in that year he had quoted a sentence from Noyes' letter: "My hope of the millennium begins where Dr. Beecher's expires—viz., *at the overthrow of this nation.*" What he meant by the overthrow of the nation and how he expected to accomplish it, was shown in the editorial of December 15, 1837, announcing the *Liberator's* larger crusade:

> Now the doctrine we shall endeavor to inculcate is, that the kingdoms of this world are to become the kingdoms of our Lord and of his Christ; consequently, that they are all to be supplanted, whether they are called despotic, monarchical, or republican, and he only who is King of kings and Lord of lords is to rule in righteousness. The Kingdom of God is to be established in all the earth, and it shall never be destroyed, but it shall "break in pieces and consume all others." . . . Its government is one of love, not of military coercion or physical constraint; . . . its weapons are not carnal but spiritual; . . . its soldiers are clad in the whole armor of God. Hence, when smitten on one cheek, they turn the other also; being defamed, they entreat; being reviled, they bless; being persecuted, they suffer it; they take joyfully the spoiling of their goods; they rejoice, inasmuch as they are partakers of Christ's sufferings; they are sheep in the midst of wolves; in no extremity whatever, even if their enemies are determined to nail them to the cross with Jesus, and if they, like him, could summon legions of angels to their rescue, will they resort to the law of violence.
>
> As to the governments of this world, whatever their titles or forms, we shall endeavor to prove that, in their essential elements and as at present administered, they are all Anti-Christ; that they can never, by human wisdom, be brought into conformity to the will of God; that they cannot be maintained except by naval and military power; that all their penal enactments, being a dead letter without an army to carry them into effect, are virtually written in human blood; and that the followers of Jesus should instinctively shun their stations of honor, power and emolument—at the same time 'submitting to every ordinance of man, for the Lord's sake,' and offering no physical resistance to any of their mandates, however unjust or tyrannical. . . .
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> Now if the prayer of our Lord be not a mockery; if the Kingdom of God is to come universally, and his will be done on earth as it is in Heaven; and if, in that kingdom, no carnal weapon can be wielded; . . . then why are not Christians obligated to come out *now*, and be separate from 'the kingdoms of this world,' which are all based on the principle of violence, and which require their officers and servants to govern and be governed by that principle?

These were not the words of a man who had run no risks and suffered no violence. Garrison knew what it was to be mobbed and dragged through the streets with an imminent prospect of being lynched. In May 1837 he had been present when the newly erected "Pennsylvania Hall," built by abolitionists, was stormed during a meeting and sacked and burned to the ground by a mob said to have been composed of "gentlemen of property and standing," while the mayor of Philadelphia stood by embarrassed but helpless (to be exact, he went home just before the torch was applied), as the mayor of Boston had done in October

1835 when an equally respectable mob broke up a meeting of the Female Anti-Slavery Society and an officer of the law raided Garrison's office. Yes, he had more than a theoretical knowledge of violence when he avowed his determination to suffer it without resistance. He had already done so. He was a fanatical perfectionist, but he was a realist too.

But to come to the Twentieth of September. In the spring of 1838 a group of "friends of peace" arranged for the calling of a convention in Boston. It was understood that it was not to be merely an anti-war meeting. Garrison was asked to prepare in advance a statement on "whether the principles of Christianity require us even to forgive public criminals, and not to put them to death or keep them in prison." He was ill and did not write anything until the third day of the convention. Meanwhile his special topic had been rather bitterly debated. At no time was it a very peaceful meeting. Some of its members had withdrawn at the start because women were admitted on an equality with men. On the last day Garrison absented himself from the morning session and returned in the afternoon to submit the Declaration which he had written in the morning. Debate was hotter than ever, but it was adopted by a vote of more than five to one.

A 100-Year-Old Resolution

What the Declaration advocated was, of course, sheer anarchism. Also it was 100 per cent pacifism. The Declaration, with unimportant omissions, was as follows:

> We cannot acknowledge allegiance to any human government; neither can we oppose any such government by a resort to physical force. We recognize but one King and Lawgiver, one Judge and Ruler of mankind. We are bound by the laws of a Kingdom which is not of this world; the subjects of which are forbidden to fight; in which Mercy and Truth are met together, and Righteousness and Peace have kissed each other; which has no state lines, no national partitions, no geographical boundaries; in which there is no distinction of rank or division of caste, or inequality of sex; the officers of which are Peace, its exactors Righteousness, its walls Salvation, and its gates Praise; and which is destined to break in pieces and consume all other kingdoms.
>
> *Our country is the world, our countrymen are all mankind.* We love the land of our nativity only as we love all other lands. The interests, rights, liberties of American citizens are no more dear to us than are those of the whole human race. Hence, we can allow no appeal to patriotism to revenge any national insult or injury. The Prince of Peace, under whose stainless banner we rally, came not to destroy, but to save, even the worst of enemies. He has left us an example, that we should follow his steps. God commended his love toward us in that, while we were yet sinners, Christ died for us. . . .
>
> We conceive that, if a nation has no right to defend itself against foreign enemies, or to punish its invaders, no individual possesses that right in his own case. The unit cannot be of more importance than the aggregate. If one man may take life, to obtain or defend his rights, the same license must necessarily be granted to communities, states and nations. If *he* may use a dagger or a pistol, *they* may employ cannon, bomb-shells, land and naval forces. The means of self-preservation must be in proportion to the magnitude of the interests at stake and the number of lives exposed to destruction. But if a rapacious and bloodthirsty soldiery, thronging these shores from abroad, with intent to commit rapine and destroy life, may not be resisted by the people or magistracy, then ought no resistance to be offered to domestic troublers of the public peace or of private security. No obligation can rest upon Americans to regard foreigners as more sacred in their persons than themselves, or to give them a monopoly of wrong-doing with impunity.
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> The dogma, that all the governments of the world are approvingly ordained of God, and that the powers that be in the United States, in Russia, in Turkey, are in accordance with his will, is not less absurd than impious. It makes the impartial author of human freedom and equality unequal and tyrannical. It cannot be affirmed that the powers that be, in any nation, are actuated by the spirit or guided by the example of Christ, in the treatment of enemies; therefore, they cannot be agreeable to the will of God; and therefore their overthrow, by a spiritual regeneration of their subjects, is inevitable.
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> We register our testimony, not only against all wars, whether offensive or defensive, but all preparations for war; against every naval ship, every arsenal, every fortification; against the militia system and a standing army; against all military chieftains and soldiers; against all monuments commemorative of victory over a fallen foe, all trophies won in battle, all celebration in honor of military or naval exploits; against all appropriations for the defense of a nation by force and arms, on the part of any legislative body; against every edict of government requiring of its subjects military service. Hence, we deem it unlawful to bear arms, or to hold a military office.
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> As every human government is upheld by physical strength, and its laws are enforced virtually at the point of the bayonet, we cannot hold any office which imposes upon its incumbent the obligation to compel men to do right, on pain of imprisonment or death. We therefore voluntarily exclude ourselves from every legislative and judicial body, and repudiate all human politics, worldy honors, and stations of authority. If *we* cannot occupy a seat in the legislature or on the bench, neither can we elect *others* to act as our substitutes in any such capacity.
>
> It follows that we cannot sue any man at law, to compel him by force to restore anything which he may have wrongfully taken from us or others; but if he has seized our coat, we shall surrender up our cloak, rather than subject him to punishment. . . .
>
> We advocate no jacobinical doctrines. The spirit of jacobinism is the spirit of retaliation, violence and murder. It neither fears God nor regards man. We would be filled with the spirit of Christ. If we abide by our principles, it is impossible for us to be disorderly, or plot treason, or participate in any evil work; we shall submit to every ordinance of man, for the Lord's sake; obey all the commands of government except such as we deem contrary to the commands of the gospel; and in no case resist the operation of law, except by meekly submitting to the penalty of disobedience.
>
> But, while we shall adhere to the doctrine of nonresistance and passive submission to enemies, we purpose, in a moral and spiritual sense, to speak and act boldly in the cause of God; to assail iniquity, in high places and in low places; to apply our principles to all existing civil, political, legal and ecclesiastical institutions; and to hasten the time when the kingdoms of this world will have become the kingdoms of our Lord and of his Christ, and he shall reign forever.
>
> It appears to us a self-evident truth that, whatever the gospel is designed to destroy at any period of the world, being contrary to it, ought now to be abandoned. If, then, the time is predicted when swords shall be beaten into ploughshares and spears into pruning-hooks, and men shall not learn the art of war any more, it follows that all who manufacture, sell or wield those deadly weapons do thus array themselves against the peaceful dominion of the Son of God on earth. . . .
>
> In entering upon the great work before us, we are not unmindful that, in its prosecution, we may be called to test our sincerity, even as in a fiery ordeal. It may subject us to insult, outrage, suffering, yea, even death itself. We anticipate no small amount of misconception, misrepresentation, calumny. Tumults may arise against us. The ungodly and violent, the proud and pharisaical, the ambitious and tyrannical, principalities and powers and spiritual wickedness in high places may combine to crush us. So they treated the Messiah, whose example we are humbly striving to imitate. If we suffer with him, we know

that we shall reign with him. We shall not be afraid of their terror, neither be troubled. Our confidence is in the Lord Almighty, not in man. Having withdrawn from human protection, what can sustain us but that faith which overcomes the world? We shall not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us; but rejoice, inasmuch as we are partakers of Christ's sufferings. . . .

Firmly relying upon the certain and universal triumph of the sentiments contained in this Declaration, however formidable may be the opposition arrayed against them—in solemn testimony of our faith in their divine origin—we hereby affix our signatures unto it; commending it to the reason and conscience of mankind, giving ourselves no anxiety as to what may befall us, and resolving in the strength of the Lord God calmly and meekly to abide the issue.*

It is one of history's bitter ironies that William Lloyd Garrison, no less ardent pacifist than abolitionist, helped to create the conditions that made the slavery problem insoluble by any other means than war.

*Text of Declaration from *William Lloyd Garrison: The Story of His Life, told by his children.* 4 vols. The Century Company, 1885.

BOOKS

Religion in Fiction, Poetry and Drama

RECENT LITERATURE AND RELIGION. *By John Rothwell Slater. Harper & Brothers, $2.00.*

BOOKS about books are seldom literature. (Reviews, of course, practically never are.) But Professor Slater's study of twentieth century literature, as a mirror of the modern mind and as an expression of attitudes toward religion, is itself good literature. In his opening chapter, the author ably surveys those recent social experiences, scientific theories, prevailing moods and trends of thought which have drawn men's minds away from religion and which, because they have found embodiment in books, furnish the substance of "a literary challenge to religion." But he is no alarmist in regard to either the social order or the future of faith. He recalls that "the best and worst of mankind are equally exposed to the fallacy of supposing their generation to be on the verge of ruin."

Dr. Slater's picture of the modern mood as expressed in literature is perhaps less colorful and contrasty than that of Dr. Luccock in his *Contemporary American Literature and Religion.* Slater covers a somewhat longer period, beginning with 1900, and a wider field, British as well as American, and he devotes relatively less attention to ephemeral best-sellers and to books whose chief importance is in the popular frivolity, disillusion and bewilderment they reveal rather than in any truth they may contain. He takes these into account as symptomatic of the temper of the times, but his interest is in those which make some positive contribution either to a positive faith or to a fruitful skepticism. We find penetrating interpretations of Galsworthy, ethically positive but religiously negative; of "the bustling, garrulous figure of H. G. Wells, a born storyteller, propagandist and lay preacher in fiction;" of Bernard Shaw, "so smug against smugness, so impudent before the angels," but a reluctant witness to religious truth. Masefield's longer poems receive appreciative treatment. Robert Bridges, the former laureate now almost forgotten, is given a far higher rating than is usually accorded to him. He is "not a belated Victorian," but is still "too advanced for our age," and his *The Testament of Beauty* is "the greatest philosophical poem of recent times" culminating in a triumphant Christian conclusion.

So much sound criticism and so much of the thought and faith of a mature Christian scholar are packed into these lectures, that the reviewer's helpful comment is to advise readers of the review to read the book. The reading of the book will send them to the reading of many other books with a better understanding.

If I were selecting a proposition about which to have an argument with the author, it would be this: "It may be that the return of faith in divine things among the pagan multitudes of England and America will come, if at all, through enlightened Catholicism rather than through liberal Protestantism, for the reason that the Catholic Church unites all social classes, while Protestants have not been able to do that, either in England or America, since the industrial revolution." The answer to that would be that neither has Catholicism been able to do it except in so far as there has been immigration from countries upon which Catholicism was fastened by force in days before the industrial revolution. It is winning no considerable numbers by free choice among the pagan multitudes of the various social classes.

W. E. GARRISON.

Books in Brief

THEY WROTE ON CLAY: THE BABYLONIAN TABLETS SPEAK FOR THEMSELVES. *By Edward Chiera. University of Chicago Press, $3.00.*

The death of Professor Chiera in 1933 was not only a great loss to Oriental scholarship but took from a wide circle of admirers a friend the charm and buoyancy of whose personality were not less than his erudition. So far as these qualities can be embodied in a book, they are in this posthumous volume edited by his colleague in the Oriental Institute, George G. Cameron. The contents include a discussion of how the Babylonians wrote, what they wrote, how their writings were discovered and deciphered, and what has been learned about the life and culture of ancient peoples by the earliest of written records. If anyone cherishes the illusion that archaeology is a dry science of the dead, he has only to make the acquaintance of some live archaeologists. One remembers how Professor Breasted put the pharaohs on the front page and made the results of his researches as exciting as the morning's news. Professor Chiera had and gave, in no less degree, a vivid sense of the contemporaneous quality of the Mesopotamian cultures.

AND IF MAN TRIUMPH. *By George Snell. Caxton Printers, $2.50.*

Whoever has been in Death Valley—or whoever was there before the two modern hotels were built—will remember, perhaps gratefully, Bennett's Well. Its water is not too good, but it is water. That is where the Bennett-Arcane party,

bound for California by a short-cut in 1849, dropped down unable to go farther. Two boys, Lewis Manley and John Rogers, made their way out of the valley and across the mountains, came back with supplies and animals and saved the party. It was a heroic enterprise—especially going back. Tradition says that Bennett gave the valley its name spontaneously as the party was escaping from it, and no one has ever thought of calling it anything else. Mr. Snell has put himself in young Manley's place and has told the whole story of the expedition, including a foolhardy and almost fatal effort to get across to the Pacific by floating down the Colorado river. It is a plain and simple narrative, with a minimum of fiction and no great artistry, but it carries its meaning and this reviewer could not put it down unfinished.

Books Received

English Rue. By Martin Hare. Macmillan, $2.50. A novel of excellent substance and structure, the title of which doubtless symbolizes the wistful yearning for England experienced by its British characters throughout their troubled experiences abroad.

Marching Orders. By I. V. Morris. Macmillan, $2.50. (To be published Sept. 27.)

Fox in the Cloak. By Harry Lee. Macmillan, $2.50. (To be published Sept. 27.)

Lycanthrope, The Mystery of Sir William Wolf. Macmillan, $2.00. Not only a mystery story but a horror tale as well, in which Sir William's werewolf becomes a reality, so far as he and the reader are concerned. (A "lycanthrope," according to Webster, is either a werewolf or a person who insanely imagines that he is changing into a wolf.)

Cook at Home in Chinese. By Henry Low. Macmillan, $2.50. A Chinese cook-book adapted to American conditions. Many of the required ingredients can be obtained only through Chinese importers, but culinary amateurs and connoisseurs will not mind that much trouble.

The Coming Struggle for Latin America. By Carleton Beals. Lippincott, $3.00. (To be reviewed.)

Sir, We Would See Jesus. By D. T. Niles. Student Christian Movement Press, London. A study of the motives, materials and methods of evangelism.

The General's Lady. By Esther Forbes. Harcourt, $2.50. (To be published Sept. 20.)

The First Epistle of Paul to the Corinthians. By James Moffatt. (Moffatt New Testament Commentary.) Harpers, $3.50. (To be reviewed.)

History of Colombia. By Jesus Maria Henao and Gerardo Arrubla. Translated and edited by J. Fred Rippy. University of North Carolina Press, $5.00. (To be reviewed.)

His Father's House, The Story of George Alexander Kohut. By Rebekah Kohut. Yale University Press, $3.00. The moving and impressive record of a Jewish scholar and patron of Hebrew learning who established the Alexander Kohut Foundation in memory of his father, a distinguished Jewish scholar. It mirrors a beautiful and cultivated personality.

Christianity and Politics. By Albert Hyma. Lippincott, $3.00. (To be reviewed.)

Right and Wrong in an Age of Confusion. By William P. King. Abingdon, $2.00. (To be reviewed.)

Moses, The Servant of God. By J. Mayers. Angelus Press, 1240 S. Main St., Los Angeles, $2.50. A biblical drama in five acts representing Moses as the exponent of an ethical religion, pure prophetism, in contrast with the meticulous observances of the priests and the thaumaturgy which the ignorant people ascribed to him. Considered as drama, it moves slowly, with interminable speeches.

Medical Number Symbolism. By Vincent F. Hopper. Columbia University Press, $2.90. Numerologists will take heart when they learn how serious a matter the symbolism of numbers was to the medieval mind. For the first time, so far as known to this reviewer, the entire structure and significance of medieval number symbolism is here exhaustively studied. Much of the material must seem fantastic to any modern reader, but there is more to it than that. An unexpected light is thrown upon the mental furniture and processes of many of the mystics and scholars of the Middle Ages.

The Theological Method of Jesus. By William Wallace Fenn. Beacon Press, $1.50. (To be reviewed.)

The Crisis of Democracy. By William E. Rappard. University of Chicago Press, $2.50. Norman Wait Harris Foundation lectures for 1938. (To be reviewed.)

Grace Noll Crowell, The Poet and the Woman. By Beatrice Plumb. Harpers. A brief sketch of the life and work of a widely known and highly regarded poet who was chosen as the typical "American Mother of 1938." Many of her poems are in key with that character.

The Light of the Bible. By Vernon F. Storr. Harpers, $1.25. A series of brief and simple chapters designed to whet the interest of the young (or any others) in the Bible and guide their first steps toward an understanding of it.

Miracles of Faith. By John Maillard. Harpers, $1.25. The author's work in healing diseases by faith, at Milton Abbey, Dorset, England, has been the subject of much admiring comment. He here records some of his experiences, with no theory or explanation except the very simple one that God gives healing in response to the faith of the sufferer or the ministrant or both.

The Real Conflict Between China and Japan. By Harley Farnsworth MacNair. University of Chicago Press, $2.00. (To be reviewed.)

Red Cloud Over China. Edited by David Warren Ryder. Far Eastern Affairs Pamphlets, San Francisco, 10 cents. The August release in a series of pro-Japanese propaganda pamphlets, professing to exhibit the stranglehold that Russia has on China, or would have except for Japan's benevolent intervention.

A COMMUNICATION

'It Happened in Newton'—A Reply

EDITOR THE CHRISTIAN CENTURY:

SIR: Yes, Newton, Iowa has achieved national importance, dubious or not—that will be determined with time—but it is only fair that the readers of your editorial columns should know that there is far more to the situation than was presented in your editorial of August 24. Believing certain points in that editorial to be in error, I am attempting to correct them and point out some of the rest of the story.

In the first place, your editorial has been unfair to the workers of Newton, because the effect of reducing the sale of Maytag washers will result in their reduced employment. I do not mention this because of the hardships upon the company, but it directly affects the wages of the employees, because they have employment when there is a demand for washers. Anything which discourages their purchase, therefore, hurts the income of the Newton laboring man. Thus your editorial has hurt our community.

Then, as to your misstatement of the facts. After pointing out that Mr. F. L. Maytag was a great philanthropist, you go on to say: "His son, E. H. Maytag, who became head of the family dynasty on his father's death two years ago, has shown no such spirit." Facts certainly do not show this to be true. Let me remind you that Mr. E. H. Maytag has been president of the company for more than ten years, his father acting as chairman of the board of directors during that time. During his leadership, E. H. Maytag has been active and close to the problems of his men. He has not only been generous to the workers of the company but he has also been generous to the people of Newton.

Beginning December 19, 1928, and continuing each year for four consecutive years, he bestowed upon all of the workers of the company who had been in continuous employment for five years or more a trust fund of $50,000 per year to be divided among them, share and share alike, with interest, when they should have reached the age of 65 years. In case the worker dies, his widow immediately gets his entire share. This was continued during the years of 1929-'30-'31, and today the value of this trust is approximately a half million dollars. Would an "industrial autocrat" in a small Iowa city be prompted to such a move as this?

Then, when the city wanted to build a water main to a west end suburb, and when city funds and employment were at low ebb, Mr. Maytag shared the expense. For many years he has fostered a company insurance plan which carries over $2,000,000 insurance on the workers without any cost to them. In the city of Newton he has personally built and financed the building of some five hundred homes and then helped the workers buy them on terms and payments far below anything else available. Does this harmonize with the present day criterion of "industrial autocracy"? In addition to this, he worked out a plan whereby his workers each year saved tens of thousands of dollars in the purchase of the everyday necessities of life.

You pointed out Maytag's refusal to discuss the wage question with the representatives of the C.I.O. At all times the representatives of the Maytag Company have been ready to discuss and have discussed this and other problems with the representatives of labor. This is attested to by more than 1,500 pages of typewritten record. The comment doubtless referred to a request made July 28. Permit me to quote the answer given personally by Mr. Maytag: "If I felt that any assistance could be given by so doing, I would be glad to make myself available for that purpose. However, the committee which has been negotiating with your union throughout has had and still has authority to act in that capacity. . . . They have been in almost constant communication with me, and have kept me fully informed. The authorized . . . representatives of the company have at all times held themselves available to meet with you whenever possible, and they will continue to do so in the future."

Nelson G. Kraschel, governor of the state of Iowa, appointed an arbitration board to make a thorough and impartial study of the situation. Regarding the adjustment of wages, the board said: "As to the necessity of a horizontal wage cut, the company . . . has proved its case by the preponderance of evidence. The company has proved that it is paying wages which average considerably higher than the average wage paid in the washing machine industry; the average wage paid by Iowa factories of all types; the average wage paid by industries throughout the country in towns the size of Newton, or substantially larger. The evidence shows that this same situation will exist even after a horizontal wage cut of 10 per cent. The company has offered to maintain at all times wages which shall be at least 5 per cent in excess of the general average for the washing machine industry."

The governor's board further reports on lawlessness: "From the very inception of the strike on May 9 until Saturday, July 9, the union engaged in unlawful picketing . . . refused day after day to permit entrance into the plant by those who had a lawful right to enter. . . . Plant operations ceased not by peaceful persuasion on the part of the union pickets, but by force. . . . Men have been forcibly held within the plant by union members."

But your editorial is more concerned with the attitude of our community toward the former minister of the Congregational Church. Dr. Ramige was extended the call to Newton October 25, 1936. Five months later Mr. Logsdon, organizer for the C.I.O., came to Newton and, after a short time, some of the Maytag employees formed local 1116 of the U. E. R. & M. W. A. Dr. Ramige had no opportunity to know Newton before the C.I.O. came into being here. He saw it only in boom times when there was steady work for all employees, and the spreading of work and other attempts to fight unemployment by the company were not being used.

You mentioned about a large profit the company made last year, yet you do not mention that the common stock has earned only a total of 1¼ per cent during the last eight years. Was the opportunity of which Dr. Ramige wrote Mr. Maytag one of cutting out the common stockholders of the company to add to wages already higher than the average of the industry with which the company had to compete and for the country as a whole? Do the stockholders who furnish money for the company to operate on and to furnish employment deserve some consideration also? When profits were lessened the common stockholders were cut out first. He made no mention of the fact that the Maytag Company had already, since January 1934, made raises in wages of more than 23 per cent. Does this not show that the company has been fair to its workers? If it was unfair, why were more than 600 employees, on their own initiative, ready to return to work on the company's terms? During the governor's arbitration board hearing the chief steward for the C.I.O. said, "I have no quarrel with the fairness of the Maytag management."

As minister of the largest church in the city of Newton, I must say to you that the resolution quoted in your editorial of August 24 was not presented to the Newton Ministerial Association. In fact, the president of the association neglected to call a meeting to discuss the labor situation when I approached him.

What the good people of the Congregational Church resented most of all on the part of Dr. Ramige was twofold: First, they resented his coming to the city and entering into the controversy without having taken time to study the background of the situation and the attitude of the Maytag workers toward their employer before radical labor agitators came into the community; second, since they have, most of them, been lifelong citizens of Newton and have seen the city prosper under the generosity and fair-mindedness of its industrial leadership, these good church people regretted the preaching of a one-sided social gospel. Dr. Ramige has apparently based his stand and his activity on a wishful theory with absolute disregard for economic facts.

It is regrettable, but true, that Dr. Ramige finds himself like those living in glass houses who, having thrown resilient stones, see them rebounding to the destruction of their own dwellings.

First Methodist Episcopal Church, LESLIE B. LOGAN.
Newton, Iowa

[Editorial comment on Dr. Logan's letter will be found on page 1121.]

CORRESPONDENCE

Mr. Seidenspinner Stirs Things Up

EDITOR THE CHRISTIAN CENTURY:

SIR: One can agree that exaggeration is necessary to make a point clear and forceful. Overstatement is almost an essential of forensic effectiveness. But one stands perplexed in the presence of the one-sidedness of Clarence Seidenspinner in his article on "Selfish Protestantism."

"Protestantism rests upon schism." Of course, historically, since the Reformation was a mighty schism in itself. "Regardless of the intellectual and ethical and occasional political reasons for schism, the fact itself remains a supreme expression of selfishness." If we are to accept the dictionary definition of schism as being "the offense of causing division in a church without justifiable cause," and lend ourselves to that definition alone, then the Reformation might be called "a supreme expression of selfishness." Just why the author insists on "regardless," one cannot fathom. For surely there was "justifiable cause" in that ecclesiastical upheaval, and those causes cannot be waived aside so nonchalantly.

The author does not specify the Reformation, but that is how and when Protestantism began. If he means to say that denominations, in this day and age, who insist on their separateness regardless of the larger good, are to be chided thereupon, we can fully agree. His one reference to the Reformation is in his section on worship.

Of course there is much truth in his strictures regarding the spiritual sterility of much Protestant worship, but I fail to see why liturgical simplicity can be castigated as "selfishness." I agree that the radio does bring perplexing problems to the fore but it is altogether too caustic to label that "Protestant."

As to the third area, our alleged rejection of the "mythos," his argument is a complete *tour de force*. It is altogether too fine writing to say that "these are the mythical patterns which bring Christians together." Unless words are shorn of simple meaning, one must regard the "mythos" as the most dangerous enemy of truth. The facts of faith and spiritual experience are enough, without having to rely on the sublimation of "pious formula" to give meaning and power and beauty to belief, knowing, the while, "that it is myth." If it is selfishness to reject, or to purposely sub-

ordinate, the legendary, in order to attain to clarity of thought and belief, then perhaps we *are* selfish. But it is all a curious line of reasoning.

Presbyterian Church, Dover, Del. ELLIOT FIELD.

EDITOR THE CHRISTIAN CENTURY:

SIR: According to Mr. Seidenspinner's yardstick the Quakers or Friends must be the most selfish of all the Protestant sects, because their worship pattern is the simplest! Differing forms of worship represent different ideas of God, rather than different degrees of selfishness, timidity or laziness. Some people think of God as of an Oriental monarch, delighting in public homage with pomp and pageantry and many sorts of symbolism. To others, material symbols seem out of place in the worship of a spirit.

Oberlin, O. L. T. TERBORGH.

EDITOR THE CHRISTIAN CENTURY:

SIR: "Selfish Protestantism" reflects, it seems to me, an earnestly religious attitude toward economics, social and political problems. The article is especially timely in that it may inspire a new sort of approach to some subjects likely to arise in the "Church and the City" conferences. Is not the intention of our prayers for the state, and for those in authority, often selfish? Is not the boon sought our own well-being rather than any public officer's "everlasting joy and felicity"? The genius of intercession is that we plead with God for another—for another's benefit, not for our own. Intercession in connection with the affairs of a city might include petitions in behalf of city employees—not those in authority only, but firemen, policemen on their beats, clerks, stenographers, meter readers. Included also might be the workers as well as "those in authority" in party political organizations. Perhaps there should be thanksgivings, too; expressions to God of appreciation for the services we receive from the humble as well as from the great. Intercession for city employees would imply sympathetic understanding of their difficulties, recognition of and encouragement for their aims and efforts. Whatever meaning may be applied to "intercessory prayer," is it not due to civil employees —and from Christians?

Kansas City, Mo. BENJAMIN S. BROWN.

War and the Youth Congress

EDITOR THE CHRISTIAN CENTURY:

SIR: I am interested in your editorial entitled "Was the Youth Congress 'Communist Controlled'?" With the burden of your argument, that the "communist control" was largely imaginary, I am in complete agreement. It was my privilege to be a delegate to the congress; generally speaking, all viewpoints were allotted ample opportunity to be heard. However, I do not understand two references to the minority who refused to approve the "Vassar Pact." Perhaps I do not understand your meaning, but it seems to me that the implication is that the "more radical minority" who refused to advocate "concerted action to prevent aggression" represented the communist thought.

Actually, just the opposite is the case. The minority viewpoint, as expressed in the American delegation meetings and later in the commission meetings of the congress as a whole, insisted upon the principle of humanitarian aid to civilian war victims on both sides, and declared that "concerted action" by violent means could offer no permanent solution of the causes of war. It advocated, instead, such readjustment of economic, territorial and racial balances as would relieve the tension. Such a program, representing the exact antithesis of the stand taken by the Young Communist League and other groups following communist ideology, had the support of the delegates representing the Epworth League, the Friends, the Pilgrim Fellowship, the Disciples of Christ, the National Council of Methodist Youth, and the Baptists, as well as such peace organizations as the War Resisters, the Youth Committee Against War, the Women's International League for Peace and Freedom, the Fellowship of Reconciliation, and others.

Certainly the communists did not have "control" of the congress, so far as could be judged. Just as certainly, however, the majority of the young people, from this country and others, are thinking along the same lines as the communists so far as this question of the preservation of peace is concerned. We of the minority felt that both the teachings of Jesus Christ and the workings of logic prevented us from endorsing such a stand.

Philadelphia, Pa. R. ALFRED HASSLER.

[What The Christian Century said was that "the more radical minority" refused to sign the Vassar pact. This referred to the so-called church bloc which held to the pacifist position; the majority group, upholding collective security, espoused a method which is thoroughly traditional. They could hardly therefore qualify as radicals, even though they followed a lead supplied by the communists.—THE EDITORS.]

Justifiable Community Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Seidenspinner's article on "Selfish Protestantism" is a strong appeal for Christian unity. It is, for the most part, consistent; but at one point he indicates opposition to what seems to some people a great achievement in Christian unity. It is where he says: "It is time to withhold our commendation of newly organized community churches which now break away from the historic stream of Christendom." If this sentence refers to the forming of community churches in addition to, and in competition with, all kinds of churches in a given area, it is easy to see how it may be regarded as a "schism." But on the other hand, if we think of it as meaning the community church that has been formed by a union of Christians of all denominations in a given community, then it would seem to be a local fulfillment of the very ideal which Mr. Seidenspinner labors to make universal.

For an eager advocate of a united Christendom to deplore this local union of separate sects into one community church is hard to understand. We may well hold in view the vision of one universal Christian church when we pray, "Thy kingdom come." And, of course, we should pray that prayer with expectant faith. What, then, shall be the form of our expectation? Shall we expect it to come overnight, or in all the world at once; or shall we expect it to come little by little, as a grain of corn sprouts and grows?

Last May an "All New England Conference on the Rural Church" was held at Keene, New Hampshire. In this great conference six states and many denominations of Protestant Christian churches were united as one community and one church, and leading organizers of local community churches were the ones who presented to the conference the most inspiring examples of Christian unity. One of these leaders answered the charge that they are guilty of forming another denomination by making the statement that the occasion for community churches to come together in their own conferences would be removed if they were welcomed into the fellowship of the older denominations.

Probably Mr. Seidenspinner did not mean to condemn this kind of churches; for, to do so would be a paradox similar to that which appears in dealing with the liquor problem, where, as sometimes happens, a teetotaler votes against making his own town dry.

Ellsworth, Me. ARTHUR H. SARGENT.

Another Dream

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading "Oil on the Troubled Gulf" in The Christian Century by Mr. Allinson I too had one of those imaginary dreams. There were a score of us standing before the president of Mexico. He had just robbed us of our hopes and all we had in the world. We were protesting, demanding and condemning. Our one most vociferous member was shaking a copy of The Christian Century in the president's face and saying: "You can't do this to me and get away with it. If I had dreamed you would treat me as you did the big oil companies I would never have . . ." At this moment the president thumbed his nose and all except our one companion commenced to laugh.

It was the first time I had ever laughed in my sleep and the sensation waked me.

Seattle, Wash. ELSTON H. CAMP.

Inquiry Asked on Methodist Board

Biennial Youth Convention Recommends Investigation of Situation Within Educational Body

(Special Correspondence)

BOULDER, COL., Sept. 4.—Young Methodists are not getting any more cautious with their years. At the moment, well over a thousand of them are on their way home from the third biennial National Conference of Methodist Youth, held here from Aug. 30 to Sept. 4. A spontaneous uprising of youth, undoubtedly an answer to the late leadership in the department of Epworth Leagues of Blaine E. Kirkpatrick and Owen M. Geer, the National Conference of Methodist Youth is four years old now. Just as it blasted out against economic, international, racial and ecclesiastical evils in Evanston, Ill., in 1934 and brought about the beginning of Methodism's educational purge, so did it repeat its condemnations in 1938.

Education Board Under Fire

Not a little of the conference thinking was directed against the kind of leadership it feels is now emanating from the Methodist Board of Education. Two years ago, when the conference met at Berea, Ky., close on the heels of the dismissal of Dr. Kirkpatrick and Mr. Geer, there was open talk of "secession." Individuals talked of withdrawing their membership, and the executive sessions spoke frequently of making the National Council of Methodist Youth a semi-official body without any direct ties to an institutional board.

Upon assurances from board representatives at Berea, the "secession" never came about. However, the conference just closed is largely of the mind that Board of Education assurances are not worth much. There was not much talk of withdrawal, however, probably because of the impending unification of the three branches of Methodism. Why withdraw now, these Methodist young people seem to feel, when everything is up for reappraisal within a few months?

Hold Board Pledges Unfulfilled

Historically, it would appear that the youth have a point. They quote the signed agreement with the board which approved the "participation of representatives of the executive committee of the National Council of Methodist Youth in any meetings which affect policies and personnel of the staff of the Department of Epworth League and Young People's Work." This agreement was signed shortly after the Berea meeting. Four major personnel changes have been made since the agreement. Once the youth were consulted. Twice they were not. Once they were consulted and their recommendations ignored. Explaining the recent removal of Dr. Jesse L. Murrell without consultation as pledged, Dr. Harry W. McPherson, executive secretary of the board, who visited the Boulder meeting for a day, said that he was not aware of the agreement.

Dr. McPherson brought word with him to Boulder of the appointment of Dr. E. D. Staples, Hamline University professor of St. Paul, to the post left vacant by Dr. Murrell's departure.

Call for Investigation

The conference as a whole passed a vote which regretted the "abrupt dismissal of Dr. Merle N. English, Dr. Jesse L. Murrell and Harold K. Wright" and the secrecy with which their outgoing was shrouded and recommended the formation of a youth-adult committee to investigate the entire situation and make a report to the church. In the council meeting, an inner circle of the conference, a further resolution was passed which expressed a lack of confidence in the leadership of the board, because of the breaking of its agreement with them, which demanded open consultation as a minimum basis for action, and which strongly commended the work of the Rev. Carl C. Seitter as secretary of the institute work of the Epworth League department.

While the young people do not pull their punches in condemning the capitalistic, profit-motivated system, war, racial discrimination (even as it appears in the Methodist plan of unification), and church politics, there was evident in Boulder a new emphasis upon personal discipline as the heart of kingdom building. The worship services and the public addresses which stressed the individual note were counted as high points of the conference by the young people.

Delegates From the South

This was the first conference at which youth delegates from the Methodist Protestant Church and the Methodist Episcopal Church, South, were received on an equal basis with those from the Methodist Episcopal Church. As a unified body, therefore, it spoke with authority when it urged the approaching Uniting Conference to recognize its existence as the coordinating, action agency of all the youth societies in the church. The conference supported union, while it looked with disfavor upon the segregating of a Negro jurisdiction and pledged itself to work for a more complete unification on interracial lines than that embodied in the present plan. As usual, the conference boycotted local merchants who drew the color line.

The war problem which brought the World Youth Congress, recently adjourned at Poughkeepsie, N. Y., to a stalemate over the issues of collective security and isolationism produced no such difficulty at Boulder. The complete pacifist stand was obviously the mood of the group. A vote was not taken until after a forum which gave ample opportunity for the presentation of all points of view.

"Realizing the Christian fellowship in a world of conflict," was the conference theme. Miss Harriet Lewis, a University of Denver student, formerly a secretary in the offices of the Board of Education in Chicago, was elected president of the body.

RICHARD T. BAKER.

Foundation Will Honor Dr. Herty

Work of Pioneer Developer of Southern Paper Industry to be Continued—Baptists Expand Evangelism

(Correspondence from the Southeast)

TAMPA, Aug. 9—In recognition of the enduring contribution made by him to the social welfare and economic progress of the south, a foundation honoring the memory of the late Dr. Charles H. Herty has been established in Georgia. This scientist, pioneer in wood pulp and newsprint manufacturing in the deep south, was head of the foundation for the promotion of the slash pine processing experiments before his recent death. The board of trustees of the foundation will seek a successor and convert the trust into a memorial to this man whose vision and tireless energies have brought a bright promise of economic and social advancement to areas acutely impoverished by the collapse of cotton and the decline of agrarian life.

The life of Dr. Herty will make an inspiring biography for the youth of the future. He was a man who lived in a rare world of devotion to human welfare and productive science. He sought no profits for himself, he was unmoved by visions of personal grandeur and he knew no limitations of patience in scientific research and experimentation. His remarkable development of the processing of pine pulp for paper manufacturing has already brought a great measure of relief to the most depressed sections of the south and the promise of greater benefits has brought the dream of the new south into practical reality.

* * *

Theological Professor Becomes Board Secretary

Dr. Patrick H. Carmichael, head of the department of religious education at the Columbia Presbyterian Theological Seminary, Decatur, Ga., for the past five years, has resigned that post to become director of the department of leadership education for the General Assembly of the Presbyterian Church. His headquarters will be in Richmond. Dr. Carmichael succeeds Rev. Wallace Alston, who recently went to a pastorate in Charleston, W. Va.

* * *

Baptists Reorganize for Evangelistic Drive

Baptists are planning to take up evangelism again in a big way. Most evangelistic of evangelical bodies in the south 15 years ago, the Baptists became deeply interested in institutional developments, together with the problems of financing their large missionary agencies with their hundreds of missionaries and field workers. So the evangelistic passion became subordinate. The annual convention of the churches at Richmond last May voted to encourage the holding of evangelistic meet-

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ings in every church (there are 25,000) in the Southern Convention, and also to hold evangelistic meetings in every community that is unchurched. The convention named the convention year 1938-39 as a "Year of Revivals and Evangelism." The home mission board of the convention has reorganized its department of evangelism and will direct the city-wide and county-wide campaigns in all parts of the south. Dr. Roland Q. Leavell is superintendent of evangelism.

* * *

Camp Meeting Pays Tribute To Bishop Candler

Old Salem campgrounds, historic Methodist camp meeting center for more than a hundred years in middle Georgia, was the scene of a service touched with deep sentiment recently when the annual summer revival meetings were turned into a day of tribute to the old war-horse of Southern Methodism, Bishop Warren Akin Candler. The aged bishop sat on the platform and heard eloquent tributes paid his long term of leadership in the southeast by ministers of various denominations. Among the speakers were Dean Raimundo de Ovies of St. Philip's Episcopal Cathedral, Atlanta, Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, and Mr. Charles D. Montgomery, Presbyterian layman of Atlanta. Dr. Bascom Anthony, another veteran of the Methodist ministry with the zeal of the pioneers, spoke for Bishop Candler's own communion. The militant days of Methodist camp meeting evangelism lived again in the memories of the elderly people who packed the vast shed at old Salem.

* * *

Classmate of Mussolini Leads Baptist Missions for Italians

Rev. Giusseppe Piana (J. F. Plainfield) of the Tampa Baptist Italian Missions, who is also field superintendent of work among Italians for the home mission board of the Southern Baptist Convention, was a classmate of Benito Mussolini, and has given a number of interviews to newspapers on that early student relationship and his observations of the Italian dictator at the College of Faenza in northern Italy. Dr. Plainfield, whose brother, Archbishop William Piani, is papal apostolic delegate to the Philippines, condemns fascism as "a mighty narcotic for a people who dream of expansion," and "a means to save capitalism in Italy." He revealed that numerous official reprimands had been sent him by Italian fascists for his outspoken criticisms of fascism and Mussolini, and that he did not expect to return to Italy where he would not be welcomed with any fraternal hospitality. Originally educated for the priesthood, Dr. Plainfield studied at the universities of Turin and Rome, taking a doctorate at the latter institution.

* * *

Beach Services Attract Throngs at Daytona

Daytona Beach, Fla., has been internationally famous for speed trials, and it is one of the most popular beach resorts summer and winter in the south Atlantic states. But not until recently has this lively center of recreation and pleasure witnessed a great "return to religion." This religious interest has come with the establishment of open air public services, sponsored by the Protestant churches of the city on the "board walk." Crowds of five and six thousand are common through the summer months in this community Sunday night service. Large chorus choirs, drawn from the cooperating churches, accompanied by the roar of the ocean furnish inspiring music and the pastors take their turn in preaching. The idea of the beach service was first put forward by Rev. James M. Anderson, young pastor of Calvary Baptist Church, who ministered to the late John D. Rockefeller during his winters at Ormond Beach, which adjoins Daytona Beach.

* * *

Richmond Professor at Florida Assembly

Dr. Solon B. Cousins, professor of Bible at the University of Richmond, was the principal speaker in the Florida Baptist summer assembly held on the campus of Stetson University, DeLand, Aug. 9-18. Dr. Cousins, who was for 14 years pastor of the Second Baptist Church, Richmond, followed the theme, "Jesus and His Religion." The assembly enrolled more than 800 young people.

* * *

And So Forth

Florida soil provided the resting place for the second old-world nobleman and heir to a throne last week when the Count of Covadonga, eldest son of the exiled King Alfonso of Spain, was buried with brief Roman Catholic ceremonies in Miami. Prince Achille Murat, nephew of France's conquering Emperor Napoleon, was buried in the Episcopal cemetery at Tallahassee in 1847. Both men came to the United States to find asylum from political catastrophe abroad. Covadonga, whose prospective career as ruler of Spain was wrecked by the republican revolution and the forced abdication of his father, was a victim of an automobile accident resulting from reckless driving. Attending the simple funeral service were the count's secretary, a newspaper man, a Miami cabaret cigarette girl called "Merry Millie," and a Miami slot machine baron, rich from the nickels of the poor. So ended the futile days of H. R. H. Prince Alfonso de Bourbon.

ADIEL J. MONCRIEF, JR.

Install President of Reorganized Baptist Seminary

Dr. H. E. Dana, formerly of the Southwestern Baptist Theological Seminary, is to be inaugurated as president of the Kansas City Baptist Theological Seminary on Sept. 29 and 30. Dr. Dana will teach New Testament. Joining him on the faculty of the recently reorganized Baptist institution will be R. W. Read, Christian theology; E. L. Ackley, Old Testament; Alvin J. Lee, practical theology; Morris Ford, Christian history and missions; John E. Skoglund, philosophy and religious education, and Glenn Farr, sacred music and worship.

Bernard Iddings Bell to Leave Providence Cathedral

Bishop Perry of Rhode Island has announced that Canon Bernard Iddings Bell will sever his connection with the Cathedral of St. John, Providence, on Sept. 30. It is explained that the subscription by which Dr. Bell was added to the cathedral staff was made by a person now dead, and there are no funds available to continue his services.

Self-Rule Works Well in India

Provincial Governments Meet Test of First Year in Office—But High Idealism Is Under Attack

(Correspondence from India)

NAGPUR, Aug. 22.—It is now a little more than a year since the Congress party assumed responsibility for government in seven provinces. In all these provinces the Congress ministries have on the whole done well. Measures for bringing relief to farmers, for promoting rural education of a type suited to Indian conditions, prohibition, reform in land tenure laws—these are some of the important things which have been engaging the earnest attention of these provincial governments. They are only in the beginning of things, and they have to work within the financial and other limitations imposed by the Government of India Act. It has also to be remembered that these popular ministries are attempting the task of administration for the first time and trying to carry out the high ideals of the Congress in a country which has been for the last 150 years under an administration which cared first for the interests of the British Empire and then only as a secondary matter for the welfare of the masses of India. In view of all these limitations, the Congress ministries have made a very good start indeed. But there are certain facts to be noted on the debit side.

* * *

Language Differences Make Parliamentary Trouble

The Congress parties in the legislative assemblies of the provinces are on the whole presenting a united front. But in some provinces there are signs of domestic differences threatening the common unity. We had an ugly manifestation of this recently in the Central Provinces of which Nagpur is the capital. Some acute differences among the ministers of the Central Provinces having arisen last April, they were settled by the good offices of the Congress parliamentary board. But again serious internal differences arose in the ministry leading to the resignation of some and an attempt by the prime minister, in cooperation with the British governor and ignoring the Congress parliamentary board, to form a new ministry.

The Congress working committee took a very serious view of the action of the prime minister and disqualified him, as a disciplinary measure, to stand for election as the leader of the Congress party in the province. This led to the downfall of the former prime minister and the formation of another ministry under another Congress leader. The differences within the ministry arose out of the fact that part of the province is Marathi speaking and part is Hindi speaking. The conflicting claims and interests of these two sections cannot apparently be resolved.

* * *

Madras Province Also Wrestles With Language Problem

On the question of language again there is some trouble in Madras province. The

Madras ministry recently decided to introduce Hindi (the languages of the province are Tamil, Telugu, Kanarese and Malayalam) as a compulsory language to be studied in the first three forms of high schools, though the medium of instruction for all subjects will be the local language, and English will also be taught. The Congress hopes to make Hindi the common language of India and English the language for international communication. This measure has called forth a large volume of opposition to the Congress government in Madras from the Tamils who think that their language, Tamil, will be relegated to the background.

* * *

Winning Office Tends to Lower Congress Ideals

The causes for internal disagreement within the Congress ministries arising out of the conflicting interests of people speaking different languages and following different religions cannot be removed in a day. There is sufficient statesmanship and good will among the leaders of the Congress to lead us to hope that a way will be found for their ultimate solution. The far more serious weakness which is creeping into the Congress is the tendency to lower its high ideals in the face of the exigencies of administration.

Before the Congress came into power, it was dangerous to be a member of the Congress. Now that the Congress is in power, it is the fashion and sometimes it is profitable to join the Congress. There are cases of men who joined the Congress party for the sake of holding offices in the new Congress governments. The influx of such time-servers and office-seekers into the Congress is tending to lower its high ideals. Mr. Gandhi is no doubt exercising a great influence on the Congress, but there is a tendency already in Congress circles, especially among those who are in charge of the administration of the seven provinces, to ask whether after all the ideals of Mr. Gandhi are practical and applicable to the day-to-day problems that arise in governing millions of people.

* * *

Russian Archbishop For India

Archbishop Nestor of the Russian Church in the Far East is expected in India soon. The object of his visit is to found a mission at Kottayam, Travancore, for the Syrian Christians. Archbishop Nestor has lived in Harbin since the revolution in Russia. He has founded in England a body called the Brotherhood of St. Thomas, consisting of a certain number of well-known Church of England clergymen as well as Russian priests, to organize the mission among the Syrian Christians of South India. The aim of the mission is not to proselytize the Syrian Christians but to help them to develop their own church. It is reported that the Archbishop of Canterbury, with whom Archbishop Nestor has discussed the situation, has expressed his good will to the mission.

P. Oomman Philip.

Has Back Files of Christian Century for Sale

Rev. Terry Wilson of Mt. Pleasant, Texas, has a file of The Christian Century since 1922, practically complete, which he is offering for sale.

Bulgaria Makes Balkan Peace

Signs Nonaggression Treaty with Entente After Neuilly Treaty Is Abrogated—Plans for Turkish Artists

(Correspondence from the Near East)

Istanbul, Aug. 20.—Scarcely had my last letter been mailed when there occurred one of the weightiest events which has been registered in post-war history in the Near East. Following the Treaty of Neuilly, Bulgaria maintained an uncompromising attitude, never accepting the consequences of defeat, always on the lookout for political and perhaps warlike happenings to reverse the situation and open to suggestions from both Berlin and Rome. The formation of the Balkan Entente between Turkey, Greece, Rumania and Yugoslavia in 1934 made the Balkans not only one of the most peaceful places on earth, but on every possible occasion that political group asserted its authority as a peace-making factor. By guaranteeing the frontiers of the four countries concerned, the entente made it impossible for any non-Balkan country to join hands with Bulgaria and start trouble in the peninsula. However, every attempt to have Bulgaria adhere to the pact was rejected by that country, which maintained that that instrument was directed against her.

* * *

Accord Between Entente and Bulgaria Signed

In the course of time, however, a better understanding was reached between Bulgaria and Yugoslavia. More and more, the great Western democratic countries turned their eyes to the Balkan states, realizing that states, like human beings, must be allowed to live, and there cannot eternally be talk of political friendship when for subsistence they must entirely rely on commercial exchanges with Germany. In Rumania, King Carol's outstanding political personality defeated nazi attempts to take control of the country. Gradually there was created an atmosphere in the Balkans which also pervaded Bulgarian spheres and which was strengthened by the good will of Great Britain, France, Turkey, Greece, Rumania and Yugoslavia. As a result, on July 31 there was signed at Salonica between General Metaxas, Greek prime minister acting for all the members of the entente, and Mr. Kiosseivanoff, prime minister of Bulgaria, a treaty of nonaggression which abolishes the naval, military and air limitation clauses of the Treaty of Neuilly. In some quarters it is even considered only a matter of time before Bulgaria actually joins the Balkan Entente.

Trouble seekers have lost their revisionist citadel in the Balkans.

* * *

Turkey Clamps Down on Japanese Diplomats

The meeting at Istanbul of a number of Japanese diplomatic representatives in Near Eastern and middle Asiatic countries was the cause of a small diplomatic incident. This meeting had been described in the press as a political conference of anti-Soviet character and incidentally also as

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being connected with the discussion of certain economic questions. At any rate, it was taking place without the Turkish government's having previously been informed of it.

In a note addressed to the Japanese embassy at Ankara, the Turkish foreign office expressed the difficulty it had in believing in the exactitude of such news, since the choice of Turkish territory for any anti-Soviet meeting was inconceivable in view of the relations existing between Turkey and the Soviets which were particularly friendly, and also of the fact that the Turkish government was not prepared to authorize any such action against any other country. The Turkish government felt induced to address the note in the absence of any denial of the news which had appeared in the press.

Following that note the Japanese embassy informed the Turkish foreign office that the meeting of the Japanese diplomats was purely personal and had neither a political nor an economic character. The Japanese diplomats have already left Turkey.

* * *

Devise Plan to Freshen Work Of Turkish Artists

Turkey has devised a way of promoting the art of painting which is probably unique. It had already struck several people that while there were a number of talented Turkish painters, hardly any of them appeared to have been able to renew their sources of inspiration, always reflecting impressions from one and the same unchanging milieu. So the People's party which runs the country has decided, every year, to give ten painters an opportunity of changing their surroundings and of getting new impressions. One Turkish province is assigned to each of the ten artists. Traveling expenses as well as the equivalent of fifty pounds sterling are paid to each, so that they may be free from any material care for one month. No limits are set to the choice of the subjects, except that they must reflect some aspects of that particular province in the way of people, customs, vegetation, landscape, industry, architecture, archaeological researches, legends, etc. Each of the artists must then submit at least three pictures to a jury who will select the best, have them exhibited at Ankara and at Istanbul, and then purchased by the People's party.

The Academy of Fine Arts has been entrusted with the designation of the artists. They must either be teachers at that academy or have graduated from it, or else have been already admitted to exhibit some of their pictures.

* * *

Egyptian Students Refuse to Take Examinations

Students of Cairo University who failed in this year's examinations are reported to have decided to boycott the supplementary examinations held in September, which give them another chance to pass. As is stated by a British contemporary, all that most of the Egyptian students wish to obtain is sufficient marks to pass, and thus get a degree with which they hope to obtain a soft job in the government. Two local newspapers, the *Egyptian Gazette*, organ of the British community, and the Christian-owned *Al Ahram*, which is the largest Egyptian newspaper, published articles in support of the government's decision not to yield to the students' pressure. Consequently, deputations of the students called upon these newspapers, behaving in a rather truculent manner and threatening to blow up the offices if more sympathetic articles were not written. E. GUERON.

Episcopal Church to Consecrate Four New Bishops

Four consecrations are to mark the calendar of the Protestant Episcopal Church this month. On Sept. 29 Dr. Malcolm E. Peabody will be consecrated coadjutor of Central New York; on Sept. 20 Dr. E. P. Dandridge will become coadjutor of Tennessee; on Sept. 27 Dr. Henry D. Phillips will be made bishop of Southwestern Virginia, and on Sept. 29 Dr. Karl M. Block will become coadjutor of California.

Southern Methodist Laymen Show Bitterness

The *Southern Methodist Layman*, mimeographed publication of the group in the Methodist Episcopal Church, South, which continues to fight unification with the northern church, has an item in its issue for Sept. 9 headed, "The North Begins to Show Its Hand." The item refers to the selection of Dr. M. S. Davage of Clark University, Atlanta, Ga., as a member of one of the committees planning for the forthcoming Uniting Conference, and says: "We have never heard anything against this man. However, with a claimed membership of nearly 5,000,000 of which, they state, less than 500,000 are Negroes, it seems to us that the north, to promote harmony if nothing else, would have named a white man from its thousands of white members in the south, or if they felt called upon to name a Negro to make up the agenda, or to prepare the unifying (?) dish to be served to Southern Methodists, they would have appointed a Negro from the north."

Mark Rich Will Lead Baptist Work for Rural Churches

Dr. Mark Rich, a frequent contributor to The Christian Century, has been made field representative in charge of town and country churches for the American Baptist Home Mission Society. Dr. Rich spent ten years in charge of a larger parish at Groton, N. Y., and has recently been in charge of rural work for the New York State Council of Churches and for the Rural Institute for Religious Workers at Ithaca, N. Y.

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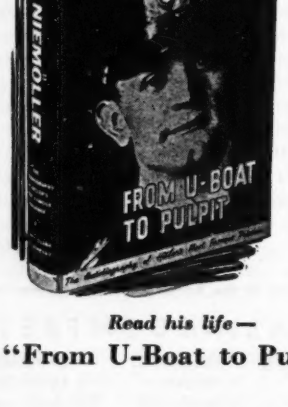

"Two years ago Martin Niemöller was arrested. He was acquitted of the major charges brought against him and should have been immediately set at liberty. Today, by an arbitrary administrative act, he sits, a solitary prisoner, in a cell at the Camp of Sachsenhausen; and those who know German conditions best are afraid that his very life will be in danger if the nazi authorities are once persuaded that he is sufficiently forgotten by Christian people outside Germany. Niemöller is suffering for no other cause than defending the right of the church to preach and teach the gospel committed to her. The Church Universal, whose cause is Niemöller's cause, must not forget him nor allow governments to forget him!"

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England Sobered By War Threat

But Nation Supports Warning to Hitler on Consequence of Invading Czechoslovakia—Plan for Television

(Correspondence from England)

LONDON, Aug. 30.—It would be much easier at this moment to write about the British Association or the last test match, but I certainly should mislead readers if I said that during this past week our people thought of nothing but the achievements of the cricketer, Hutton, who beat all records, or the victory over Australia. We are shadowed by a heavy cloud which lies over Europe. Our people are certainly not unaware of these sinister facts: the vast range of German military maneuvers; the Sudeten proclamation of last week which seemed to invite "incidents"; the German press campaign, which of course is not studied for facts, but for the evidence that it gives of German policy; the negotiations with Hungary, and all the campaign of whispering. These things are causing deep anxiety which is not allayed by the visit to London of our ambassador in Berlin.

It is only right to report that there is as near an approach to agreement as we are likely to find, and if in recklessness Herr Hitler ordered his legions to do in Czechoslovakia what they did in Austria, and Britain went to the side of France, there would be no serious opposition on the political side. (At the moment I am not thinking of those who by their convictions are opposed to *all* military action.) We still refuse to believe that war is inevitable, and we prefer to think that Herr Hitler is using all his now well-known methods to secure the best possible terms for the Sudeten Germans. But, I imagine, our statesmen after the cabinet meeting today will leave him in little doubt that whatever may be the freedom from legal ties we may have, we shall not be able to keep out of the war zone. If he decides that his cause is so sacred that he must invade Czechoslovakia, he will in all probability have to fight on three fronts.

* * *

The Future of Television

It was made clear at the radio exhibition in Olympia that there will be shortly a great advance in the use of television. Hitherto the cost has made it out of the question for most of us to enjoy it, but the time is near when the manufacturers will put a set on the market at a much lower rate. It will become possible to enlarge the radius within which the program from the Alexandra Palace can be seen, and other centers will be set up in parts of England too far from London to take its programs.

Last week there was a conference of 1,500 wireless dealers to consider the future of television. It will be a matter of some importance that those who take a more serious interest in radio should not let the programs be suited simply to the taste of those who seek a light form of entertainment. It would be a disaster if television went the way of the cinema. There is need for a great deal of thinking to devise programs of other than the pure entertainment sort. But the case should not go by default.

* * *

Seek Funds for New Student Movement House

It is 21 years since a club was formed in London by the Student Christian Movement as a memorial to British students killed in the World War. The building in which this international community has been housed will be required next year by the University of London. It is proposed to establish the club in a new house at a cost of £50,000, toward which £13,000 has been contributed. Those who know the value of the International Houses in New York and Chicago will not need to be told how valuable such a center is in London, to which a stream of new students come every year from all over the world. The appeal has been supported by Lord Halifax and Prof. Trevelyan.

* * *

Memorial to George V at Crathie Church

Last Sunday the king unveiled a memorial to his father in Crathie Church in which he used to worship during his visits to Balmoral. The bust, which is the work of Sir William Reid Dick, has this inscription: "This bust was placed here in 1938

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in loving memory of King George V by his devoted son, George R. I." The sermon was preached by the moderator of the Scottish Church, Dr. James Black, and the first part of the service was taken by Dr. Stirton, until lately the parish minister. The present minister also took a part in the impressive service.

It is not always understood that the king when he is in Scotland is a member of the Scottish Church and not of the Episcopal Church in Scotland. The attachment of the royal family to the Scottish Church has been proved in many ways. Always when they are in residence on Deeside, and the king becomes a Scottish laird, they attend the little Crathie Church. It is fitting that there in the ancient kingdom of Scotland within its kirk the memory of this faithful king should be honored.

* * *

To Celebrate Anniversary Of Bunyan's Death

It is 250 years tomorrow (Aug. 31) since John Bunyan died. Next Sunday in Bedford a procession of witness will march from Bunyan Meeting to the Bunyan statue for service. A civic service will follow at Bunyan Meeting, the church of which he was minister.

* * *

And So Forth

The death of Aylmer Maude takes from us the man who of all Englishmen knew Tolstoy best. We owe to him many translations of Tolstoy's works. He helped the Dukhobors in their migration to Canada. Though a devoted friend of Tolstoy he was not blind to his faults, and especially, we are told, was he alive to his "ethical arrogance."

The last of the annual volumes which we came to await from E. V. Lucas, is called *Adventures and Misgivings*. It has all the charm which we loved in his essays, but there is in it a strangely sad note, as though the last movement of his life was like the close of Tschaikowsky's Pathetic Symphony. Sometimes he has moods which remind one of Lucian or Voltaire. Into his "guess at the origin of it all" which he calls "God and the Typist," he seems to crowd all the revolt of his sensitive spirit.

EDWARD SHILLITO.

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Hungary's Clergy Roused by Nazis

Past Social Indifference of Church Gives Popular Support to Movement Denounced by Priests

(Correspondence from Central Europe)

BUDAPEST, Aug. 23.—I am writing this in Budapest on the night of St. Stephen's Day, the Hungarian Fourth of July. It is the end of a week of intense celebration. The Hungarian nation has been seeking the joy and glow of a supreme loyalty. They have watched pompous celebrations, gazed in admiration at splendid fireworks, bowed before the emblem of a great king, renewed their love for Hungary, resolved again to live nobler lives and are now walking wearily back to humble homes.

To anyone with a sympathetic heart this has been a moving week. Millions of people have been seeking a new consecration to something more than bread and butter, more than buying and selling, scheming, grabbing and strutting. And they have done well to seek this inspiration in King Stephen who 900 years ago brought Christianity to Hungary. He is the George Washington of this people, but more than Washington, for he gave his nation a religion as well as a state. Every Hungarian is ennobled by reflecting on what he thinks St. Stephen was.

* * *

Loyalty to Church Emphasized

However, as these hundreds of thousands of little people return through Budapest's boulevards to their homes they seem as a flock without a shepherd. This week's celebrations have centered about the Catholic Church. Priests, bishops and cardinals have taken a leading part in every festive act and have never wearied in repeating that this is a Christian land. They declare that the glory of Hungary is its Christianity, and that these humble millions must above all things cling to these clergymen. Every device has been used to impress the people. Propaganda methods, perfected by the experience of twenty centuries, have been brought into action; all the past and all the future have been focused on this week; heaven and hell, the departed and the unborn, eternal vengeance, divine deliverance and all the tenderest of human emotions have been utilized to win these people's loyalties. Yet, this very church has betrayed these masses. It exploits their weakness, lives off their poverty, flourishes on their fears, and exercises sway through their servility.

* * *

Church Wealthy in a Poverty-Ridden Land

These people to which this church daily sings of love and sacrifice are very poor, and the church is rich. It owns more than a million acres of land, while a million Hungarian agriculturists own absolutely nothing. One per cent of the Hungarian farmers own half of all the land. One thousand seventy landlords own almost a third of Hungary, namely, 4,850,000 out of the 16,000,000 holds (a hold is about an

acre and four-tenths). According to official statistics the workers in small factories get an average *yearly* wage of less than $100; those in the big factories get less than $200, yet these people are forced to pay special taxes to support this church.

According to reliable statistics the average *yearly* income of one and a quarter million land workers is about $35 for each member of the family. Eighty per cent of the people have an average yearly income of about $50 each. Of this they pay $10 in taxes, of which a share goes to the church.

* * *

Church Opposes All Liberal Movements

On the whole, these masses are extremely good and patient people. They are long suffering and kind beyond belief. Yet, even though good Christians, they are human. They want a little better life, a bit of salvation here and now, something of the Kingdom of God, about which the priests are always talking. If they're God's children why shouldn't they be treated as members of the family? But when they join movements to bring about reforms the church calls them anti-Christian and combines with all the rich to crush them. This church is one of the chief allies of the rich in the fight against the poor. That's what Christianity means in many lands, namely, the perpetuating of a frightfully unjust social order.

What is the Christian order here? One in which three-fourths of the agriculturists are largely dispossessed! One in which 36 families on top own far more land than 2,000,000 people on the bottom, in which one single group of families has 500,000 acres. That's the Christian order! And what is the non-Christian order? One in which these dispossessed strive for a larger share of the sources of well-being. This isn't theory or theology but everyday fact. Hasn't the church let these people down? Isn't its ministration a denial of real love, a mockery of a Heavenly Father?

* * *

Priests Aroused by Nazi Advance

The Catholic priests here are enraged against nazi activity and a priest has just declared: "We were present at the cradle of Hungary: a full millennium we have served it and will not go back to the vestry room now!" In other words, the church will stay in politics. It has not been particularly disturbed during the centuries at fearful social injustice, superstition and the crushing of millions, but now when a movement threatens to end its political domination it declares war. It was not distressed when millions of God's children were strangled by poverty, but is terribly aroused at the danger of losing some of its property.

Isn't it tragic that all Christendom supports the church against radical movements, instead of trying to see that the church makes radicals? Can you force dispossessed people to love a rich church by means of guns? Can you convince poor people of God's love by throwing them into prison? Can you save Christianity by starting an armed crusade against nazis or communists?

* * *

Social Indifference Causes Drift Away from Church

Poor people are by nature very loyal and devoted. If Christianity here were their friend, they'd go to the cross for it. Principalities and powers couldn't separate them from it. If the church spent half as much energy in bringing Christian love to realization on earth as in defending its doctrines and position and privileges, would it have to fear a Rosenberg or Lenin?

R. H. MARKHAM.

Form Council to Coordinate Medical Missions

Twelve North American missionary societies have formed a Christian Medical Council for Overseas Work "to discover what, under changing conditions, should be the unique contribution of Christianity through medicine; and, as an advisory body, to aid the societies in making the contribution effective." The first attention of the new council will be given to standards of medical missionary work. Dr. Edward E. Hume, formerly of China, has been elected director. Headquarters are to be in the Presbyterian building, New York.

Federal Council Issues Pamphlet Index

Busy pastors and all students of current problems will find great value in the pamphlet number of the *Information Service* bulletin of the Federal Council of Churches, published on Sept. 3. The bulletin lists hundreds of pamphlets recently issued dealing with contemporary problems and briefly indicates their contents and importance.

Lutheran Seminary President Dies

Dr. Emil H. Rausch, president of Wartburg Theological Seminary, Dubuque, Iowa, died recently at the age of 63. Dr. Rausch was associate editor of the *Lutheran Herald* during 1909 and 1910, and editor-in-chief from 1910 to 1926. Previous to the organization of the American Lutheran Church he served as president of the Evangelical Lutheran Synod of Iowa.

Luther's Hymn Now in 184 Languages

Martin Luther's famous hymn, "Ein' feste Burg," has recently been translated into Ruthenian. This makes 184 languages in which this "battle-cry of the Reformation" is now sung. Can any other Christian hymn be found under as many linguistic forms?

Lutherans of America Now Have More Than 5,000,000 Members

Statistics of general Lutheran church bodies in the United States show that in 1937 a total baptized membership of 5,114,250 was reported. There were 19,738 congregations and 12,925 pastors. Of these members, 327,793 were on mission fields.

A Methodist Immortal Moves To Seattle

The *Pacific Christian Advocate* reports that "Orange Lemon, who has been chief clerk of the railway mail service of the fifth district, has been transferred to the office at Seattle. Mr. Lemon is a faithful Methodist layman and has been active in the affairs of our church, first in Ogden, Utah, and later at Pocatello."

Newman Clubs Told Catholics Will Support Jews

At the recent international conference of the Federation of Catholic College Clubs, held in Washington, D. C., Dr. John R. Fitzpatrick, provost of Columbus University, pledged that the Catholic Church would support Jews and all other racial groups against oppression. "The Catholic Church will defend the dignity of the human personality and protest the abasement of any

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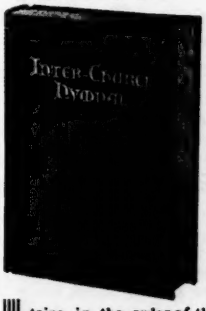

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person or race of persons," Dr. Fitzpatrick said. No reference was made to recent edicts against Jews in Italy.

President White, of Biblical Seminary, Takes Leave

President Wilbert W. White of the Biblical Seminary in New York has taken an indefinite leave of absence to recover his health. During his absence his brother, Dr. J. Campbell White, is to serve as acting president of the seminary.

California Supreme Court Upholds Flag Salute

Another Jehovah's Witnesses case moved toward the federal courts when the California supreme court, by a unanimous decision, recently decided that Sacramento school authorities acted properly in expelling 12-year-old Charlotte Gabrielli for refusing to take the pledge of allegiance to the flag in school exercises. The girl's right to her religious beliefs had been upheld by the district court of appeal.

Pacifist Churches Ask Farmers For Wheat for Spain

The American Friends Service Committee and the Church of the Brethren have appealed to farmers to give part of their surplus wheat to feed children on both sides of the lines in the Spanish civil war. Any farmer able to contribute is asked to inform the Quaker committee at 20 South 12th Street, Philadelphia, stating the amount available.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, Children (under 15 years).

Army Girl

(Preston Foster, Madge Evans) (Republic) Legitimate thrills at desert cavalry post over tests to decide replacement of horses by mobile tanks, involving well tangled romance between rival captains and colonel's charming daughter. Well acted, human interest comedy.

For A: Good of kind. For Y: Good. For C: Perhaps.

Crime Over London

(Basil Sydney, Margot Grahame) (G-B) Mildly diverting, poorly edited, implausible film of American crooks in London, thwarted by Scotland Yard in daring daylight robbery. Joseph Cawthorn is fairly amusing in double role, and attractive settings provide some interest.

For A: Hardly. For Y: Doubtful. For C: No.

A Desperate Adventure

(Novarro, Blore, Marian Marsh) (Republic) Artist-hero's canvas of imaginary "ideal girl" brings complications when he meets her living self. Pursuit ends in his preferring her much nicer sister. Lightweight, fairish comedy but the likable Novarro deserves better.

For A: Hardly. For Y: Fairly good. For C: No interest.

Four's a Crowd

(Flynn, de Haviland, Russell, Connolly) (Warner) Fast, furious, clever romantic farce, hilariously exaggerated out of any semblance to life. Breezy dialogue, zigzag motivation, unconvincing reversals, toy trains, dog chases. Related to real drama as "swing" is to music.

For A, and Y: Very good of kind. For C: More or less funny.

Poet and Tsar

(Russian, very full English titles) (Amkino) Slow, sentimental story of trials of Pushkin and his friends under Nicholas I, stressing tsar's cruelty, of course. Usual faults of endless close-ups, tireless posing, and Russian love of mere talk and long speeches.

For A: Hardly. For Y: No. For C: No.

Safety in Numbers

(One of Jones Family series) (Fox) Homely, human, pleasantly complex, really climactic story of how small town folk thwarted attempted swindle by city crooks through faked proof that local swamp was valuable mineral water. Good fun for all but the over-critical.

For A: Good of kind. For Y, and C: Thoroughly amusing.

Three on a Week-End

(M. Lockwood, John Lodge) (G-B) Realistic delineation of English working class on holiday at seaside. Central theme—of young nurse who deserts fiancé and saves bereaved husband of her patient from suicide—slowed up too much by humorous activities of other week-enders.

For A: Perhaps. For Y: Little interest. For C: No.

Valley of the Giants

(Wayne Morris, Claire Trevor) (Warner) Pretentious film with striking scenes of redwood lumbering in incessant technicolor. Rest mere frontier melodrama, he-man pioneers fighting ruthless villains, fists, guns, dynamite. Villainess turns heroine, villain repents incredibly. Poor direction.

For A: Depends on taste. For Y: Thrilling. For C: No.

Best Recent Family Films:

Love Finds Andy Hardy — Lord Jeff
Professor Beware — Robin Hood
Mother Cary's Chickens — Little Miss Broadway

Best Recent Films for Adults:

Shopworn Angel — Letter of Introduction
Fast Company — Alexander's Rag-Time Band
Algiers — Marie Antoinette

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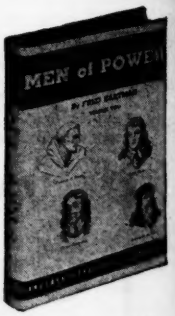

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